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From Keble's Lyra Innocentium.

THE PURIFICATION.

"The time of the singing of birds is come, and the voice of the turtle is heard in our land."

What buds, what fragrant flowers are here!
Nor yet are Christmas garlands sere,
The stern bleak months that lead the year
Are frowning still,
Yet forth they come, no stay, no fear,
And bloom at will.

Each nodding violet spray beneath
What troops of tender nurslings breathe,
Close set as gems in bridal wreath!
April's last day
No richer gift did e'er bequeath
To brighten May.

The snowdrops round the cottage door
Are twinkling gay by tens and more,
The merry children on the floor
As gay within:
The birds tell out their vernal lore
With joyous din

As they prevent the matin prime,
So, might it seem, sweet nature's chime
Rings out, to greet the holy time.
Heaven's softest airs
Wait on the Maid who now shall climb
The Temple stairs.

Pure from her undefiled throes,
Her virgin matron arms inclose
The only Gift the wide earth knows
Not all unmeet
For the dread place where now she goes,
His mercy-seat.

See the Redeemer on His way
Himself to be redeemed to-day:
In humblest meekness see her lay
Before the shrine
Such offerings as poor matrons pay,
Want's lowly sign.

But soon the untimely vernal gleam
Must fade away like morning dream,
And ill winds blow, and cold mists stream
On flower and leaf.
So with the glad prophetic dream
Comes tones of grief.

"The sword shall pierce thy very soul."
As on some gay glad hour might toll
The funeral knell, or thunders roll
O'er summer night,
So did that word thy joy control,
Thou Virgin bright!

Then, poor and orphan'd though I prove,
Yet would I praise thee, Lord, and love,
And learn of Mary's spotless Dove,
With moanings meek,
And soft wing gliding high above,
Thy Face to seek.

From the Christian Remembrancer.

ANCIENT AND MODERN FREEMASONRY.

[Concluded.]

While we are heaping proof upon proof of the Deism of Freemasonry, we find a thousand clamorous voices assail us with the question, 'Do we not honor the Bible? are not the brethren exhorted to study the Sacred Law, to consider it as the unerring standard of truth?' 'Is not the Bible carried on a cushion in our processions, and kept open in our lodges?' It is this very so-called honoring of the Bible which we denounce; it is this outward show of respect to Holy Scripture, after all its peculiar and most blessed truths have been suppressed, which we emphatically condemn. It is like honoring the empty sepulchre where our Lord lay, and denying the Lord; for if the truths of the Gospel be expelled, as they must be, to make up a 'religion in which all men agree,' then the Bible is no more than an empty sepulchre; then the honor is bestowed on the words and letters of the book, not on the truths which those words and letters are designed to teach. With all our strength we protest against this bandying about of the Bible, this hollow unmeaning mock reverence, this profane cushioning of the Bible amid a company of Jews and Socinians, who trample under foot all the most glorious truths which it contains. We know no more prevailing stratagem of Satan at this present time than that of persuading infidelity to pay a sort of homage to God's written word, whereby many well-meaning Christians are deceived. The mere presence of the Bible is supposed to sanctify any meeting, and the purposes of the meeting, and the opinions broached. The struggle now is not what it was in the last century; it is a more subtle struggle, more dangerous to common minds; the Bible is *nominally* accepted now; all the varieties of infidelity now support themselves by texts from Scripture, and derive their systems from a perverted and blasphemous interpretation of the Word of God. It is the acceptance of the Bible, without attaching any distinct meaning to it, or attaching an heretical meaning, which is among the fearful signs of the day. We want no longer a host of 'evidences' for its inspiration; they have done their work; chameleon infidelity has changed its color. *It is now the Bible against the Bible;* that is, the true sense against the false sense, the Catholic verities against infidel interpretations, the right interpretation against the wrong. It is now an internal war. Believers and unbelievers meet within Bible ground, both accepting the Sacred Volume as the Revelation of God, but each disputing what that revelation is, and drawing from precisely the same words an opposite view. 'We cannot forget,' remarks Dr. Wordsworth in his admirable 'Diary in France,' 'what is recorded in one of Cousin's volumes, that when Vanini, the very apostle of Atheism, was arrested at Toulouse, the Bible was found to be the sole book in his possession. We fear that the history of Germany would offer us proofs enough, even if we could not discover them at home, that men may go forth as the emissaries of Satan with sneers on their lips and the Bible in their pockets.'

For ourselves we feel that while the authority of the Church as the interpreter of Scripture is so widely denied, it would be an easier contest for those who hold the faith, if the Bible itself were denied by their adversaries. Better far that it should be denied than that Deism should be drawn therefrom: better far that it should be denied with all its true doctrines, than that false systems should be built upon it, that the structures of infidelity should be made out of the material of the revelation of the mystery of Christ. When men see the walls of a temple of infidelity patched over and cemented with Scripture texts, they may be led to mistake it for a Temple of the true God. To extract the heart and the sinews from the oracles of God, and to boast of honoring those oracles, is the modern stratagem of the infidel, by which he at first disarms, and then poisons the unsuspicious and confused mind of unstable and unlearned men. He first puts their spirit asleep by droning in their ears a multitude of texts, perversely applied, to 'prove,' as he calls it, that his is 'the religion of the Bible,' and then he pierces them through and through with heresies.

And what sort of honor is that which the Freemasons bestow upon the Bible, and of which in the anxious justification of their chaplains we hear so much? On this, as on the other religious questions connected with their body, we will call one of the most celebrated of their chaplains, as the fairest witness we can find, that we may give the fairest representation of their case. 'As a Mason,' says the charge at initiation, 'you are to study the sacred law.' And what does Dr. Oliver say to this? we tremble to quote his fearful words.' '*In England the Bible; but in countries where that book is unknown, whatever is understood to contain the will or law of God!*' Yes, this is the Freemasons' honor of that book. It is but one compartment of 'the Sacred Law,'—the oracle of Delphi, and what we call the 'oracles of God,' are but different tones of the same divine voice sounding in the world. Here we have a Christian priest, a minister of Christ, actually belonging to a body, which, on his own plain confession, looks upon the Bible only as *a* revelation of God, and which recognizes the creeds of heathens equally as portions of the sacred law. The Bible and the Koran are placed upon a level, as species and varieties of the genus of revelation; the Bible is the species here, the Koran the species among Mahometans.' 'Read the Koran,' says Dr. Oliver to the Turks, 'Read the Bible,' says Dr. Oliver to the Christian; both volumes are but parts and sections of the Sacred Law; and both of you, by suppressing the points of difference in your two revelations, can meet together, according to our Masonic principle, in one common religion.' Such treatment of God's word, however it may startle us when it is so plainly put, is after all but the natural, the necessary result of those deistical principles on which the Masonic body rests. They cannot, consistently with those principles, recognise the Christian as the one true revelation, nor in their honor of the Bible can they insist upon the honor of its peculiar doctrines; so that theirs is an honor of the Bible, *after* all those peculiar doctrines, which make it a revelation of better promises than other so-called revelations give, have been put out of sight and covered As those peculiar doctrines, which we especially call the 'Christian verities,' go beyond the one 'religion in which all men agree,' so, when the Freemasons carry the Bible on their cushions in supposed reverence, they do not mean to include in that honor those Christian verities.

Now this endeavor to make the Bible a mere part or member of one grand universal system of revelation is another of those fearful signs of the day, which proclaims the increasing and varying developments of Antichrist. These views of 'universal religion,' a catholic religion as distinct from the Christian religion, in which all Christian doctrines are treated as non-essentials of which confession need not be made,—these views of a 'universal benevolence,' resting upon simple Deism, thus maintained by the Freemasons and their chaplains, expressed in their authorised documents and the approved writings of their influential members, are not confined to them; *they form a part of a vast heresy which is trying* to root itself in the midst of Christendom; they are but branches of a tree of infidel or deistical universalism, which is struggling to darken the whole earth. Dr. Wordsworth, in his observations on the state of France, gives us some fearful illustrations of the subject. 'Indeed,' he remarks, 'the developments of antichristianism in various and contrary forms, which at present strike the eye so forcibly at Paris, cannot but fill the mind with the most awful apprehensions, with regard to the explosion, which in all human probability, will take place in this country in a very brief period, and will not only shake the social and political fabric of France to its foundation, but will convulse the institutions of neighboring countries. . . .

Professors appointed and salaried by the state have had the blasphemous temerity to announce publicly ex cathedra to their hearers, *that the Christian dispensation is but one link in the chain of divine revelation to man!*' He tells us of a certain celebrated Abbe de la Mennais, 'who, in an evil hour, gave way to feelings of impatience, disappointment, and disdain, and threw himself into the hands of *a class of sceptical philanthropists, who under pretence of advocating "universal charity"* and toleration, undermine the foundations of that religion upon which charity rests for its guidance and support.'

It is indeed this deceiving phantom, this 'ignis fatuus' of a false 'universal charity,' or benevolence, which is the great misguiding principle of the Masonic body. For why, we ask, do we find the Christians who join this body suppressing as Freemasons the confession of Christian truth, and melting down the sublime features of perfect truth, to suit the defective or debased systems of the Jew or Turk? Is it not because they have been ensnared by one of the monstrous fallacies of the spirit of antichrist, which asserts that *the confession of the faith stands in the way of universal benevolence?* To make up a spurious catholicity, the Christian religion in all its forms is mixed up with all the other religions in the world, and all religions treated with equality in the mixture; then the various points of difference, the opposing doctrines, the distinctive features of each religion passing as it were through the filter, there remains the bare profession that there is a God; this profession is made the religious basis of this universal brotherhood, and every dogma but that cast aside as a non-essential. The rule of Vincentious, 'quod semper, quod ubique, quod ab omnibus,' is thus used for the formation of a spurious catholic religion and a spurious catholic body. The Jew is told to remain contented with his Judaism, the Mahomedan with his Koran, the Chinese with his idols, and the catholic craving for a common brotherhood, through a common religion, which a Divine system was designed to meet, is thus satisfied by a counterfeit of man's invention; every motive for spreading Gospel truth, and extending the Christian Church utterly taken away. The thing which men yearn for is attained, *i. e.* a catholic body, a catholic faith.

We need hardly say how desperately false must be that philanthropy which treats the doctrines of the Gospel as stumbling-blocks and hindrances in the way of its universality, how profoundly ignorant of the spirit of the Gospel, which contains, in fact, God's own way for uniting men into one universal brotherhood, the Christian Church, where there is 'neither Jew nor Greek, bond nor free,' and which reveals to us one common religion, the Christian faith, as the source of universal love. Desperately false and blind must be that philanthropy which would let the Jew remain contented with his Judaism, and the Indian with his idols, instead of striving to bring them out of the darkness of the shadow of death into Christ's marvelous light, into that Divine system, wherein all are 'brethren in Christ,' with one faith, one Lord, one God and Father of all, the members of one universal fold. Yet such a false philanthropy, drawing men into a false catholicity, is now struggling for the mastery amid the dissensions of the Christian Church. Catholic feeling is invited to vent itself in this poisonous channel; and while one branch of the Catholic Church is corrupt in doctrine, another weak through want of discipline, so much the more room is given for the growth of this deistical catholicity. The Masonic body is but one of the many streams which are now feeding this vast sea. It prepares the way in its degree for a broader and bolder stream of infidelity, by loosening the principles of men through its mystifying and most irreverent use of Holy Scripture, by accustoming them to religious combinations with infidels, by reckoning among things indifferent the doctrines necessary to salvation, by giving them confused notions of false and true charity, by making them very jealous of what they call love to man, and very ready to sacrifice the truth as it is in Christ, and with it, as a consequence, their love of God the blessed Trinity, for a supposed enlarged benevolence We cannot but regard Freemasonry in its more serious aspect, as one of the under-currents of infidelity. As such we must denounce it, and we do denounce it, praying most fervently that it may wither out of the land, and fall under such reproach among Christian men, as to be unable at last to number among its members even the laxest and most indifferent member of the Church. We are aware that at present many well-meaning and excellent men are *nominal* 'brothers' of the fraternity, who never knew its principles, and have never taken any pains to learn them. Whether even *nominal* membership is consistent with their Christian profession, after the principles of the body have fairly been set before them, we leave them to decide. Once they erred, *i. e.* in taking an oath, like Herod, in the dark, not knowing whither that oath might lead them. As such an oath is required at initiation, it is impossible for a thoughtful Christian to join the body; and if any of its members become thoughtful afterwards, may it not be a question whether it is right to give even nominal countenance to such a society? 'Once a mason always a mason,' is of course a monstrous sentence. Without divulging the secrets of the order it is possible formally to withdraw, and to notify that withdrawal to the central or a local lodge through a grand or provincial secretary.

We cannot leave the subject of Freemasonry without expressing a very earnest wish that a sort of central society, or institute of all the ecclesiastical architectural societies, supported by the clergy, and by the higher class of architects especially employed in the Church's work, were at once formed. That such a body would naturally mould itself into the shape of something like a Christian fraternity, with a marked religious character, were only natural We cannot satisfy ourselves that the body which has adopted the ambitious title of 'Freemasons of the Church,' comes up in any higher degree than that of profession to those needs of the English Church, of which her pious attention to the beauty and propriety of the Houses of Prayer, proves both the need, and at least the wish to supply it. The subject we find, by the report of the Anniversary of the late Cambridge Camden Society, is beginning to attract attention; and, since old heart-burnings are now allayed, and as almost every church built in England within the last five years, proves that so much progress has actually been attained, we think the present a good opportunity for a move in this important direction.

From a correspondent of the Calendar.

RULE OF FAITH.

A remark in the latter part of "Piscator's" communication, has put it in my mind to write a few words for your sound and useful journal. He says,—

> It is not enough, then, for Dr. Pusey that Holy Scripture is utterly silent on a point of faith. Unless primitive antiquity is equally silent, he has a definite standard which answers his purpose.

Points of Faith are doctrines of the Creed, and these are necessary to salvation. Holy Scripture is not silent concerning any point of Faith; for no Church of England Divine may teach any thing as necessary to salvation but what "may be concluded and proved by Holy Scripture." The Faith is in Scripture, therefore it is right to say that Scripture is the "Rule of Faith;" but it is such a large "Rule," it is so cumbrous, (if I may so speak,) that the Church has found it difficult to use it as a Rule. So she from the beginning provided a shorter, or rather, one *was provided for her.*

Religion addressing itself to man's whole nature, exercising his soul and body, demanding his *belief* and his *obedience*, consists of two great *parts*, and so also does the Word of God, in which our religion is embodied. These parts are *doctrines and precepts.* With respect to precepts, or moral duties, Scripture itself is a plain and sufficient rule. So the Church has provided no other. She reads the Scripture to her children as their rule of life and conduct. They cannot mistake the meaning of the Ten Commandments, nor that of our SAVIOUR'S Sermon on the Mount, nor the directions of St. Paul for holy living. Therefore she bids them study the Word of GOD, knowing that in this respect it is so plain that "wayfaring men, though fools, shall not err therein." But the deep and mysterious doctrines of our religion, which are the foundation of all piety, (and without which piety cannot spring and flourish, any more than trees can grow and flourish without roots) are surely not delivered in the same manner in the inspired volume. Says Hooker:

> Our belief in the Trinity, the co-eternity of the Son of God with his Father, the proceeding of the Spirit from the Father and the Son, the duty of baptizing infants: these, with such other principal points, the necessity whereof is by none denied, are notwithstanding in Scripture no where to be found by express literal mention, only deduced are they out of Scripture by collection.

That all the Faith can be most infallibly proved by the Word of GOD is of course true, and many of the doctrines are plainly stated, but yet for the most part they seem scattered through the Scriptures, hinted at here and there, and taught sometimes in figurative language. To gather them out of the Bible, the whole volume must be studied, and must be interpreted according to the "analogy of faith." For instance, what mind could from Scripture alone, without external helps, draw out the doctrine of Justification, with that fulness and nicety with which the Church has done it? That is, how would such a mind succeed in accurately determining, first its connection with Faith, and then with the works of the Christian law, and then with Baptism, and then with sanctification, not to mention the difficulties connected with the question of imputed and inherent righteousness? It is true all these points are not so important, or so woven with the essential Faith, that equally with that, they must be known and understood in order to be good Christians; but still error in these particulars we account dangerous, and I only mention these points to show that all necessary doctrine is not on the surface of the Scriptures. And then, suppose it were possible, or even easy, for men to draw all necessary and important truth from the Word written, without consulting the judgment of the universal Church, or the judgment of national Churches, who even then would trust himself to do it? What reverent and humble man would trust that he was sufficiently *holy* for such a work? For, however learned we may be, surely we are blind in Divine things without GOD'S grace, and heresy is a withering sin, that brings the mildew of disease and death upon the fair heritage that is visited with its blight, although individuals, who err invincibly, may escape through GOD'S mercy. Such are the meshes in which we are entangled, when we begin to judge (every one for himself) of the Faith contained in Scripture. Therefore the Church would not allow individuals to gather doctrines for themselves, fearing damnable heresies. Her tenderness for the children of her womb begotten, at her breasts nourished, at her table fed, would not allow them to risk so great danger. Hence the Creeds of the Catholic Church. We receive our Faith of the Mother of whom we are "new-born to GOD." She puts it in our mouth in infancy. She then, in the waters of Baptism, as it were, prints it on us, and as we grow up, we learn it, prove it, hold it fast by the Word of GOD. Says Hooker, delivering St. Augustine's opinion, and speaking of Infant Baptism:

> For that which there we professed without any understanding, when we afterwards come to acknowledge, do we any thing else but only bring unto ripeness the very seed that was sown before? We are *then believers* because *we then begin to be* that which process of time doth make perfect. And till we come to actual belief, the very sacrament of faith is a shield as strong as after this the faith of the sacraments against all contrary infernal powers.

But, say infidels and irreverent men, what right has the Church to tell me I must receive the Creeds? What right has she to make me swear in childhood I will hold them ever? She is fallible, say they, and may have erred in her interpretation. We answer *no.* The Church hath not erred with respect to the essential Faith. She went not to the Scriptures, and out of them gleaned her Faith; but as the Scriptures came direct from the HOLY GHOST, so came the Faith. If I mistake, Mr. Editor, in this or ought else that I say, I hope you will set me right, and I will retract it with all my heart. No one can desire to correct me, half so much as I desire to be corrected if I am wrong. Before the Scripture Canon was closed, the truths of the Faith were stamped upon the Apostles' hearts by the HOLY GHOST. They were then proclaimed, and the world received them, and into them men were baptised. By the disciples of the Apostles, if not by the Apostolic College itself,* these truths were embodied in the form of Creeds and so handed to the Church. They soon (may I not say immediately?) passed from oral to written tradition. They came to the Church in the form of everlasting Creeds, were gradually drawn out in Liturgies, and so these forms of "sound words" have been ever the guardian of Faith, and the nurse of piety.

Surely these forms were a "definite standard," and an "authoritive exposition of Holy Scripture." We may say to the infidel, and to the oppugner of the Church's authority, you are bound to receive the Creed because it cannot be false. It cannot be false, first, because it came of inspiration, and was not collected by the Church's human wisdom out of the Scriptures of GOD; but it came in another form than through them. It cannot be false, secondly, because the Church, although not infallible, is yet indefectible. She cannot be guilty of formal *heresy*, for *heresy* touches her heart, her very seat of life. Therefore the promise of her LORD of perpetuity, will, till the end of time, save the Catholic Church from this deadly sin.

Again. I am afraid some may say, "this is as bad as Dr. Pusey: this makes (in Piscator's words) *Catholic Antiquity a distinct and original rule of faith.*"

Says the learned Hammond, speaking of Scripture and tradition:

> And although in sundry respects the former of these be much the more faithful, steady way of conveyance, and for want thereof many things may possibly have perished, or been changed by their passage through many hands, thus much being on these grounds confest by Bellarmine himself, that the Scripture is the most certain and safe rule of belief; yet there being no less veracity in the tongues, than the hands, in the preachings, than the writings of the Apostles; nay, *Prior sermo quam liber, prior sensus quam stylus*, saith Tertullian, the Apostles preacht because they writ, planted Churches before they addressed Epistles to them: on these grounds I make no scruple to grant, that *Apostolical traditions*, such as are truly so, as well as Apostolical writings, are *equally the matter of a Christian's belief.*

Mark the words of this great and good man. "Apostolical traditions, such as are truly so, as well as Apostolical writings, are equally the matter of a Christian's belief." Now what are "Apostolic traditions?" Let Bramhall answer. Writing against the Romanists, he says:

> We receive not your upstart superstitious traditions * * * but we admit genuine universal, Apostolical traditions, as the Apostles' Creed, the Perpetual Virginity of the Mother of GOD, the Anniversary Festivals of the Church, the Lenten Fast.

Again he says to the Romanists:

> One of the principal motives why we rejected the Papacy, as it is now established with Universality of Jurisdiction, &c, was the constant tradition of the Primitive Church.

More to the point, perhaps, speaks Jackson:

> The unanimous consent of so many distinct visible Churches, as exhibited in their several confessions, catechisms, or testimonies of their own and their forefathers' faith, unto the first four Œcumenical Councils, was an argument of the same force and efficacy against Arians and other Heretics, for whose conviction these councils were called, as the general consent and practice of all nations in worshipping some Divine power or other, have been, in all ages, against the Atheists.

Observe, according to this learned man, the traditional writings of the early Church were as strong an argument against heresy, as universal practice and belief are for the being of a GOD. If these traditions were in such manner their rule of heresy, they must have been also their *rule of truth.* And why should they not have been, since they came not through the Scriptures, but from GOD, by another channel, and in such a way that they never could have been corrupted? Why should not these Apostolical traditions, since they have Catholic consent in their favor, be now our Rule of Faith; not our only rule, but still our rule and guide? Early Fathers regarded them as their rule, and according to Waterland, "insisted much" on them. Says Bingham:

> The Creed was commonly called by the ancients the κανων, and *Regula Fidei*, because it was the known standard or Rule of Faith, by which Orthodoxy and Heresy were judged and examined.

Again, Tertullian says:

> There is one Rule of Faith only which admits of no change or alteration. That which teaches us to believe in one GOD ALMIGHTY, the Maker of the world, and in JESUS CHRIST, His Son, &c.

Again, what can be more clear than his words?

> Presently, therefore, the Apostles, having first in Judea testified the Faith and instituted Churches, and then taken them over all the world, made known to the nations the same doctrine of the same Faith, and so planted Churches in every city, from which all the rest of the Churches borrowed afterwards their seeds of Faith and doctrine, and so daily continue to do, and are formed into Churches.

These few words give the history of the origin of necessary doctrine. Hammond remarking on the passage says:

> From which premises his (i. e. Tertullian's) conclusion is just that which I here deduce: if so, then it is evident that every doctrine must be deemed true which conspires with the Apostolical Churches, which are the wombs and origins whence the Faith came out, as maintaining that without any question, which the Churches received from the Apostles, the Apostles from CHRIST, and CHRIST from GOD; and all other doctrine is under prejudice of being false, which is contrary to the truth of the Churches of the Apostles of CHRIST, and of GOD.

Irenæus, an earlier Father than Tertullian, speaks similar language. He says:

> The Church, though scattered through the whole world unto the utmost borders of the earth, hath from the Apostles and their *disciples* received belief.

And again:

> This Faith the Church, being spread far and wide, preserveth as if one house did contain them: these things it equally embraceth, as if it had one heart and one soul, and no more.

The Catholic Church cannot be guilty of heresy, for formal heresy is a mortal sin, and so strikes at salvation: and if salvation be not in the Church, "hell" has prevailed. Besides, how terrible the idea, that God "set up" his "Kingdom which shall never be destroyed" with (as we might say) the trumpet of falsehood in its mouth.

So far as the essential Faith is concerned then, it would seem that infallibility was guaranteed to it in *some way.* Let us see what difficulties meet us in supposing it guaranteed through the written Word independently of Tradition.

This most sure Faith could not have been gleaned from the inspired Canon in the Apostolic age, for it was not till the close of that age that the Canon was completed. If it was gleaned in the succeeding age, (as it must have been if gleaned at all) and if this Faith was infallibly true, then must those who gleaned it have been infallibly guided. Here then we have an infallible Church, *passing infallible judgment on Scripture*, after the inspired Apostles and their generation are sleeping in the dust. Admit this, and verily the Pope will have hope of us still.

But on the other hand: that Faith,* coming from GOD to the infant Church, and by that Church preserved, is necessarily, infallibly true, and the Church knowing its source knows it to be so, and yet we are under no necessity of supposing the Church a living power in the world, passing infallible judgment and decisions. There is an infallibility in the Church, without the Church being a living infallible judge. The whole Church [illegible] tradict Catholic consent. And why not if that consent is founded on the decisions of the Church, and those decisions, too, fallible?

The question seems reduced to whether Apostolical Traditions have been safely preserved: and in regard to this we may remember, that that Body which has been the "keeper" of the Scriptures, has been the keeper of the Faith.

The proofs of the inspiration and safe-keeping of the Scriptures are doubtless abundant, and more than we can ask for or desire; but the proofs for the keeping of the Faith, and for many doctrines too not *de fide*, are, if I mistake not, stronger and more overwhelming. If I am wrong, "Piscator" may set me right. In regard to his phrase, "Catholic Antiquity * * a distinct and original rule of faith," it seems unnecessary to speak. It has been said of the phrase, "Rule of Faith" that it is indefinite, and gives rise to misconceptions. This may be so, or it may not. That Catholic consent was to the ancient Church a Rule of Faith, *distinct from the Scriptures*, is in one sense true, perhaps, in another sense not true. This Rule of Faith was one *distinct* from the Bible, in that it came to the Church in another manner than through the Bible. It was not a distinct rule from the Bible in respect of its being proved defended and constantly kept pure by the Word of God.

Properly there are not two Rules of Faith, but Scripture and tradition are both one rule. Inspired by the HOLY GHOST, the Apostles and their successors taught the Faith, and the world received it at their mouth, and embodied it in Creeds and Liturgies; the Apostles wrote the Scriptures, and so was it preserved forever. Coming from the same inspired source, the Creeds and the Word were at first in harmony, and in harmony have they all along been moving down the stream of time. So comes to us our glorious and most holy Faith. It is unchanging as the Deity, everlasting as the world. It is a voice from the Heavens, to which all must listen. For many centuries it has ruled the stubborn and sinful hearts of men. Kingdoms have felt its power, and nations have bowed down in homage, and neither the world's rage nor Satan's malice could overthrow it or resist it. Honor we then those, whoever they may be, who meekly bow their minds to what has been received "always, every where, and by all." Let not Christians censure and condemn as heretics, those who solemnly affirm, that they hold what was held from the beginning, and no more. Let not men vainly and foolishly endeavor to ridicule with idle words, those who are more learned and more holy than themselves. The words which we here utter are registered for eternity, and in the day of judgment we must answer for scoffing at those, who perchance are advanced high in the love of GOD, and whom, for ought we know, GOD may approve and dearly love. For one, I feel that I could not indulge in rancorous and bitter words against any, who bow in submission to the Church, and who according to the words of CHRIST, humble themselves as little children, that they may gain entrance into the Kingdom of GOD. But to speak against such is vain. Men would be often much more mortified than they are, if they were but conscious of their own folly. They mock and think themselves wise, but they would blush if they knew that sensible and good men were all the while thinking them extremely silly.

But I have said enough, Mr. Editor, and doubtless more than enough. My article has extended altogether beyond what I had intended, and I fear beyond your patience. Allow me one remark of Bramhall in conclusion of it. Says he, writing upon schism:

> As for essentials of Faith, the pillars of the earth are not founded more firmly than our belief upon that undoubted rule of Vincentius Quicquid ubique semper et ab omnibus, &c. Whatsoever we believe as an article of our Faith, we have for it the approbation and testimony of the whole Christian world of all ages, and therein the Church of Rome itself. * * And seeing my adherence is firmer to the Infallible Rule of Faith, that is, the Holy Scriptures, interpreted by the Catholic Church, than to mine own private judgment or opinions; although I should unwillingly fall into an error, yet this cordial submission is an implicit retraction, and I am confident will be so accepted by the Father of mercies, both from me and others who seriously and sincerely do seek after peace and truth.

SIGMA.

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* See Bing. Antiq. B. x. c. iii.

* It is true, that points, as the "descent into hell" and "communion of saints," were not in the Creed at first: but this seems not to the purpose, for were not those doctrines known, taught, and believed from the beginning? The Romanist, perhaps, would answer, "No, they were developed;" but the Protestant says, "Yes."

From the English Churchman.

The following Memorial deserves all the prominence which we can give to it: it is an historical document:

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

May it please your Majesty,—We, your Majesty's most dutiful and loyal subject, John Merewether, Doctor in Divinity, Dean of the Cathedral Church of Hereford, most humbly lay before your Majesty the assurances of our deepest and most heartfelt attachment to your Majesty's sacred person and government.

We thank your Majesty for having graciously granted to us your Royal license to elect a Bishop of our Church, in the place of the Right Rev. Father in God, Thomas, late Bishop thereof, and for "*requiring and commanding us, by the faith and allegiance by which we stand bound to your Majesty, that we elect* SUCH A PERSON AS MAY BE DEVOTED TO GOD, *and useful and faithful to your Majesty and your kingdom.*"

We also dutifully recognize the goodness of your Majesty in accompanying this your Royal license with letters missive, graciously announcing to us that out of "*your princely disposition and zeal you are desirous,*" as we cannot doubt, "*to prefer unto the same See a person* MEET THEREUNTO."

And we further acknowledge your Majesty's gracious intention towards us in NAMING and RECOMMENDING unto us," by the same letters missive, Dr. Renn Dickson Hampden, your Majesty's Reader in Theology in your University of Oxford, to be by us "ELECTED and CHOSEN unto the said Bishopric."

But we most humbly beseech your Majesty to permit us, as in duty bound, and in obedience to your Majesty's gracious command touching the qualities of the person to be chosen by us, to represent (and, if it be deemed necessary, by sufficient documents to prove,) that somewhat more than eleven years ago the said Dr. Renn Dickson Hampden, then being the late King William's Reader of Theology, the said University did, as by its laws, rights, and privileges, and by the law of the land it is empowered, and on fit occasion bound to do, judge of the published writings of the said Dr. Hampden, and did solemnly decree, and by a statute in its House of Convocation duly made did enact, that the said Dr. Hampden should be deprived of certain weighty functions importing the right of judging of sound teaching and preaching of God's Word, which had been specially annexed by former statutes of the said [illegible] be in the number of those by whom are appointed the select preachers 'before the University,'—and, further, that his counsel be taken in case of any preacher being called (as by the statutes of the said University every preacher who may have delivered any unsound or suspected doctrine in any of his preachings is liable to be called) into question before the Vice-Chancellor." And such deprivation of Dr. Hampden was expressly declared in the said statute to have been decreed, "*because in his said published writings he has so treated matters theological, that in this respect the University hath no confidence in him.*"

Furthermore, six years afterwards, the Convocation of the said University having been called together to consider the question of the fitness of repealing the said statute, so that the said Dr. Hampden might be restored to the functions of which he had been as aforesaid deprived, the said Convocation did thereupon solemnly decree that the statute should not be repealed, but should still be (and, accordingly, it still continues to be) in full force and vigor; whereby the said Dr. Hampden stands to this day denounced by the judgment of the said University as "*devoid altogether of its confidence in matters theological, by the reason of the manner in which those matters have been treated by him in his published writings.*"

And here we deem it our duty to your Majesty, humbly to submit, that not only by the people and Church of England, but by all your Majesty's Royal predecessors, the solemn decisions of either of your Majesty's Universities of Oxford and Cambridge, on questions and matters of theology have always been deemed to carry with them very high authority, and that such is the renown of these your Majesty's famous Universities throughout the reformed portion of Christendom, that everywhere their judgment is heard with reverence and honor.

Neither may we omit dutifully to lay before your Majesty, that the office of a Bishop, to which we are commanded by your Majesty to choose "*a person meet to be elected,*" essentially adheres the duty of judging of the doctrine of the Clergy committed to his charge, especially of those who are to be instituted or licensed by him to the cure of souls—which high duty the University of Oxford has decreed, as aforesaid that Dr. Hampden is, in its judgment, unfit to have confided to him; the distressing and disastrous consequences which must be expected to result from placing the Diocese of Hereford, by the strong hand of power, under a person so characterized by so high authority, we are as unwilling as it would be painful to recount.

For all these reasons, and not least because, in common as we believe, with almost every considerate Churchman, we are desirous and anxious that the prerogative of the Crown in nominating to Bishoprics should be for ever established on its only firm foundation,—the confidence of the Church in the wisdom, the justice, the purity, the considerate and conscientious moderation with which it is exercised;—we most humbly pray your Majesty to name and recommend some other person whom your Majesty shall think meet to be elected by us for our Bishop, or that your Majesty will graciously relieve us from the necessity of proceeding to the election till you shall have been pleased to submit Dr. Renn Dickson Hampden's published writings (so judged as aforesaid by the Convocation of the University of Oxford) to the judgment either of the two Houses of Convocation of Clergy of the Province of Canterbury, which is now sitting, or of the Provincial Council of Bishops of the same Province, assisted by such divines as your Majesty or the said Provincial Council shall be pleased to call, or of some other competent tribunal which your Majesty shall be graciously pleased to appoint. In order whereunto we have appointed for the day of election the 28th day of December instant, being the eleventh day from the receipt of your Majesty's *conge d'elire*, and the last which we can lawfully appoint.

And we are the more emboldened to lay this our humble supplication at the feet of your Majesty by your known cordial attachment to our holy and Apostolic Church, and by your faithful and uniform observance of the oath made by your Majesty at your coronation,—"That you will maintain and preserve to the utmost of your power the doctrine, discipline, and government thereof."

And even if it could be imagined that these last-mentioned considerations apply not to our case, we should nevertheless confidently rely on your Majesty's experienced regard for that dearest and most sacred right of every class and description of your subjects, the right of liberty of conscience, and on your having at the head of your Majesty's councils a noble lord, the proudest boast of whose illustrious house, as well as of his own public life, it hitherto has been to assert that right for all men against all opponents—a right which would in our persons be trampled to the very dust if, in spite of all our just and reasonable reclamations, we be coerced under the threatened penalties of *præmunire* to elect for our Bishop a person whom we cannot conscientiously believe, so long as the aforesaid judgment stands against him, to be "meet to be elected" to that most holy office.

In conclusion, we would add our fervent prayer, as well as our most earnest hope, that your Majesty may long be permitted by the King of Kings to reign in the hearts of all your subjects the approved "Defender of the Faith," "ruling all estates and degrees of men amongst us, whether ecclesiastical or temporal," as is your sacred and undoubted right,—giving alike to all experience of the blessings of your just and beneficent Government, and receiving from all the willing homage of grateful and confiding love.

In witness whereunto we have affixed our decanal seal this 17th day of December, in the year of our Lord 1847.

(L.S.)

For the Churchman.

Mr. Editor,—In the pressure of your very useful labors, it is hardly to be expected that you should have time to meet the desires and requests of all your correspondents, who very naturally look to your paper for advice and direction in matters connected with the united interests of the Gospel and the Church. "A Christian," in your number for January 22d, seems aware of this, in the important and interesting questions which he proposes. The kind manner in which he has been pleased to refer to me, has induced me to tender, for such disposal as you may think fit, an humble effort to satisfy him on the points proposed.

It is of grave practical importance, that we endeavor to have always present to our minds *sound general principles*, to which we may have recourse in order to determine, in all *special* cases, questions of propriety and duty. These principles, in matters having a religious and moral bearing, should, of course, be drawn from the revealed will of God; and that he may be blessed with them, should be the subject of the Christian's diligent and faithful solicitude, prayers, and efforts. The question of your correspondent appear to me to be connected with certain principles which I will take the liberty of stating in a series of propositions. I do not design to enter on the proof of these; but hope I shall be excused for referring to my humble efforts, through your columns, in behalf of the cause of evangelical knowledge and piety, for evidence of their being sustained by the divine word, and by sound reason, and being in entire accordance with the standards of the Church, and with the history of God's dealings with His people.

The following are the propositions:—

1. Religion is not a thing left either to man's discovery or to his choice. The right religion—that which God requires—was communicated by Him directly to our first parents, and subsequently, to their posterity, by men empowered and moved thereto by the Holy Ghost. Hence, in God's good time, the commencement of written revelation, and the additions thereto, during a long series of ages, until its completion in the Holy Bible of our day. Whatever men have known of true religion has been *taught* them from this source. They have never reasoned it out for themselves; nor could they ever do it.

2. It follows that the true religion is not to be made or fashioned by man for himself. It is a pre-existent object, definite and fixed, in its essential principles and properties, by God Himself; and which man is morally bound to receive and adopt just as God has been pleased to reveal it.

3. In the discharge of this obligation, man is to act altogether upon principle, not by impulse or feeling. He is not to ask what seems to him the fittest, the easiest, the most natural, the most reasonable, the most acceptable and pleasing to others, or the most complimentary to them.

4. Hence charity, as far as that means a regard for the feelings of others, has nothing to do with a man's adoption of his religion, and his acting upon it. This is connected only with his *love of God above all things*. His love of his neighbor has no connection whatever with the question of what the Lord requireth of him. Charity has nothing to do with opinions, nor with honest and consistent acting upon them; but with the spirit and temper with which they are held and acted upon. I am not uncharitable for thinking my neighbor wrong, and adopting and pursuing my own course accordingly: but I am uncharitable—and impiously arrogant also—if I presume to sit in judgment on his heart, by accusing him of *wilful* error, with its moral pravity, and its exposure to divine malediction; or if, in acting on my opinions, I indulge in severity or unkindness towards him.

5. No point is more clearly evinced in God's word, than that the religion He requires of us is not merely a system of cold morality, nor one of religious feelings, motives, and spiritual frames. It comprises, among its essentials, a state of outward and visible relation to God, and communion with Him; and of outward and visible connection and communion with each other, as essential to our being in a truly evangelical state. For these ends the sacraments and services of the Church are appointed by Him, with a promise and pledge that if applied in true faith, they will not only sustain this required outward communion, and be thus the fulfilment of a high religious and moral obligation, but also be means of our being moved, actuated, and assisted, by that energy of the Holy Ghost, which is essential to the maintenance and growth of true piety and virtue in our hearts and lives.

6. God has appointed and commissioned His ministry, as an essential feature of the Gospel in this its ecclesiastical character, and vested it with authority and functions which no man can take unto himself, and no man or body of men can, of his or their own right and power, impart to others. This authority and these functions were given by Christ, as the Divine Head of the Church, to the Apostles, with provision for their being transmitted by regular succession, from them, even unto the end of the world; He thereby constituting this Apostolical Succession a part of the Gospel-system, or that system of religion which He is pleased to require that all men shall receive and adopt.

7. This Gospel-system, or, in other words, the Holy Catholic Church of Christ, with its ministry, sacraments, and worship, constituted by God the depository of His Scriptures, their witness and keeper, and thus the pillar and ground of the truth, or genuine Christian faith, with "authority in controversies of faith,"[*] was established, for continuance until the Lord come again,[†] by the Apostles, and their companions and immediate successors—with such inferior ministers, as, according to Christ's will, they ordained and associated with themselves—over the whole, or the greater part, of the then known world.

8. Thus was this Church early established in Britain. In process of time, the greater part of that island became again overrun by Paganism; the Church being confined to a very small portion of it. It was there, however, in its integrity, with the true faith yet held whole and undefiled, and with the ministry and sacraments which had been handed down to it from apostolic times. After a while another branch of the Church, bringing the apostolic succession, through the French, from the Oriental, but itself in alliance with the Roman, was established in Britain. The remainder of the ancient British Church, was ultimately merged in this; and thus was constituted that Anglican branch of the Catholic Church which existed at the Reformation. This event was demanded by the increasing intensity of the unscriptural and uncatholic rule which the Roman exercised over the Anglican Church, rendered still worse and more intolerable by the gross corruptions in faith, worship, and morals, into which the former had sunk, and the spread of which was of course facilitated by her domineering power and policy. This unchristian domineering over the Church of England, was, in the exercise of an independent right secured to her by God's word, and ancient Catholic canons, cast off by her at the Reformation; and she stood forth, recovered from the corruptions that had thus been fastened upon her, the same Church which had been planted in Britain in, or soon after, the apostolic age; having the sole right of spiritual jurisdiction throughout the British Empire; and therefore in the territory now forming the United States of America. When, in the course of Divine Providence, these States became independent of the mother country, the portion of the Reformed Catholic Church therein was of course entitled to an independent jurisdiction, with the obligation laid upon it to obtain accordingly a sound Catholic organization. For this purpose, the Episcopacy, which is essential to the Gospel-system in its integrity, was supplied to the American Church, first by the Scotch, and afterwards by the English, branch of the Reformed Catholic Church. Under this Episcopacy, the American dioceses are to the Christians of America, what the primitive dioceses of Jerusalem, Antioch, Rome, Ephesus, Crete, Smyrna, Pergamos, Britain, &c., were to the Christians of those parts.

9. Hence it follows that other organizations cannot belong to the American branch of the Holy Catholic Church. Bodies without the Episcopacy in apostolic succession, are deficient in an essential feature of the true evangelical ecclesiastical organization. Those organized under other Bishops, though these may have had valid consecration, are, according to ancient Catholic canons, founded on scriptural principles and apostolic tradition, schismatical bodies, having, in these parts, no right of spiritual jurisdiction.[*]

10. The Protestant Episcopal Church in the United States, therefore, is not one of the sects in that country: it is *the* American Branch of the Holy Catholic Church of Christ. Consequently, the question of the propriety of attending on the worship and instructions of the sects, is connected with the principle of encouraging division where the Gospel requires unity; of weakening the influence of the Church by strengthening that of extraneous bodies; of nourishing the delusion which would put all religious organizations that man's ingenuity can devise on a level with that which God has provided; of substituting for means of grace and salvation, as the Lord has appointed the same, services and ordinances, deficient in essential properties of such appointment; of risking the supplanting of that whole and undefiled faith of the Gospel which God has entrusted to His Church, by the ingeniously contrived and endlessly varying opinions, views, and fancies, whereby sectarian interests are sought.

11. Being thus provided with sound general principles, the proper answer to the queries of "A Christian," need not require of the Churchman the invidious task of discriminating between the sects around him. If considerations of charity, courtesy, &c. &c., can be at all admitted in this matter, they apply with great force to this point of discrimination and preference. Any one at all acquainted with the state of things among us, knows well that there are numberless places where concessoins of charity, courtesy, and good neighborhood,—yes, and of the duty of encouraging religion, and seeking spiritual benefit—are expected by Romanists, Presbyterians, Socinians, Methodists, Baptists, Universalists, Quakers, &c. &c. &c.; and one runs the risk of being thought very bigotted and uncharitable, if the concession is not made; and the making of it in favor of one will by no means conciliate the others; but in many instances, have a contrary tendency. Let the Catholic Christian throw himself on *sound principle*. A portion of all will honor him for it; and the kind and amiable Christian deportment, and *real* charity, which his religion teaches him to extend to all, will undoubtedly go far towards securing for him that respect and confidence which only a truly religious man can enjoy.

I hope, Mr. Editor, that I have expressed myself with sufficient precision to enable the reader to find in what I have written an answer—be it worth what it may—to the questions of your correspondent. A little more particularity, however, may not be amiss, and seems to be required by his article.

It would appear to be the duty of every good member of the Church, if so situated as not to have access to her public services, and there are no fellow members to join with him, to engage on Sunday in the private performance of her Daily Morning and Evening Prayer, and in the perusal of approved sermons, or other religious publications, of her duly authorized pastors.

These should be domestic exercises, where a family, and more extensively social, where two or more families, within convenient distance of each other, are thus situated. Multitudes of instances have occurred, in which such an expedient has elicited the fact of their being many neighbors who would be happy to join, a privilege which ought to be cheerfully conceded; and in which respectable and influential parishes have thus grown up. It is an interesting circumstance, which the most pious will best appreciate, that in the devout use of a Catholic liturgy, the solitary individual, the family, and the little social circle, forms each a part of the *great congregation*, uniting, in various places, in communion of worship before Jehovah's throne.

The Christian parent, brother, or sister, is the best Sunday School Teacher. In such hands, the books adopted or recommended by the General Protestant Episcopal Sunday School Union, will give better instruction than any that can be had in sectarian schools.

Members of the Church should not lightly allow themselves to be out of the reach of her services and instructions. The accessibility of these should always be considered as one of the most desirable points to be gained in determining on either a temporary or permanent residence.

It ought to be very seriously considered, in all cases of spiritual privation, whether this is really unavoidable; whether a practicable effort might not enable the individual or family to give at least occasional attendance at some church in another vicinity, or to secure at least occasional visits of missionaries or other pastors. These privileges, if at all within reach, should be considered as to be *by all means* attained; let almost what else may, be neglected.

However secluded the Christian may be from the sanctuary of the Lord, the unspeakable blessing of access to that holy place, should be ever in his mind; and *faith*, to animate hope, to excite and enliven prayer nnd effort, and to counterbalance doubts, fears, and discouragements, should fill him with the constant resolve, that, God being his Helper, his neighborhood shall be supplied with a temple of the Lord, an habitation of the Mighty God of Jacob. B. T. O.

THE CHURCHMAN.

NEW-YORK, SATURDAY, FEB. 5, 1848.

☞ Until futher notice all letters or communicatons upon business with this paper, are to be addressed as follows:

"To the General Agent of The Churchman, Churchman's office, No. 12 John street."

It is not the fact of being written on parchment which makes or gives any authority to the Word of God, but the fact that it has proceeded forth from God.[*] One would think that no sane man would deny this declaration of Bellarmine, and yet Roman authors delight to reproduce and expand it, as if the truth of it were essential to their cause. No doubt the Word of God, however conveyed to us, whether by writing or oral tradition, is still the word of God, the same essential truth.

The Word of God had been communicated to the Holy Apostles and Evangelists before it was committed to writing. But as the law delivered from Mount Sinai, which was an outward transcript of the law before written in the heart, was necessary, and mercifully given to preserve the knowledge of the law in times of degeneracy and corruption, so the Holy Scriptures, which are a transcript of the faith previously written on the heart of the Church, are necessary and mercifully given to preserve her members from defection in the midst of a corrupt and wicked world. What is to be thought of those who plead the law written in the heart of man for their justification in the breach of any one of the ten commandments? The same must be thought of those who plead the law written in the heart of the Church to justify their departures from Scripture.

After the Apostles, who had heard with their ears, and seen with their eyes, and handled with their hands, (1. John 1.) the Word of Life, and who have been thus enabled to attest on the evidence of their senses, the truth of His humanity; after the Apostles, the eye and ear witnesses to our Lord's life and doctrine, had departed from the earth, the doctrines of Christ which had been both written inwardly in the hearts of the Apostles, and written outwardly on parchment, still continued to be the life of the Church. This was the law of the Church's being; so that every society of men, deriving from the Apostles, remained a Church by adhesion to their doctrines, and ceased to be a Church by departure from them.

While our Lord was personally present with His followers, if disputes arose they could refer to Him for their settlement. After His ascension He did not leave them comfortless, but sent, according to His gracious promise, the Holy Spirit, the Spirit of Truth, to keep them in the truth which He had revealed. This Spirit was promised, not to the world, but to the Church; not to one part of the Church exclusively of others, but to the whole; and the doctrine of Christ was committed to writing not immediately for the world but for the Church, not for a part of the Church only but for the whole. So that after our Lord's Ascension if disputes arose among His followers touching the doctrine delivered by the Apostles they were to be determined by this Church, agreeably to Scripture and Apostolic tradition, under the promised guidance of the Holy Ghost.

"That the Church hath authority in controversies, is a truth which, should it not be granted, it would be impossible for any controversies to be ever ended. I know the Scripture is the rule of faith, and the supreme judge of all controversies whatsoever, so that there is no controversy of faith which ought to be determined but from the Scriptures. But I know also that as all controversies of faith are to be determined by the Scripture, so there are no controversies of faith but what are grounded upon the Scriptures. What is not grounded upon Scripture I cannot be bound to believe, and by consequence it cannot be any controversy of faith. Hence it is that as there is scarce an article of our Christian religion but hath been some time controverted, so there is no controversy that ever arose about it, but still both parties have pretended to Scripture. As for example, that great controversy between Arius and Athanasius, whether Christ was very God of the same substance with the father. Arius, he pretended to Scripture in that controversy as well as Athanasius: and so for all other controversies, both sides still make as if the Scripture was for them. Now in such cases the question is, how the question must be decided, whether the Scripture is for the one or for the other side of the controversy. The Scripture itself cannot decide the controversy, for the controversy is concerning itself; the parties engaged in the controversy cannot decide, for either of them thinks his own opinion to be grounded upon Scripture. Now how can this question be decided better or otherwise, than by the whole Church's exposition of the Scripture, which side of the controversy it is for, and which side it is against? That it is lawful for the Church thus to expound Scripture it is plain; for it is lawful even for every particular person to pass his judgement upon any place of Scripture; otherwise the Bereans would not have been commended for searching the Scriptures to see whether those things which the Apostles preached were so or no Acts. xxii. And if the particular persons which the Church consisteth of may give the exposition of the Scripture, much more the Church itself that consisteth of those particular persons. And as the exposition that any particular person passeth upon Scripture is binding upon that person, so that he is bound to believe and act according to it: so whatsoever exposition is made by the Church in general, it is binding to the Church in general, of which more elsewhere. And if the Church hath this power and authority to expound the Scriptures, it hath power and authority also to determine controversies. For the determination of all controversies depends only upon the exposition of the Scriptures; according as the Scripture is expounded all controversies are determined. So that which side soever of the controversy the Scripture so expounded makes for, that is to be acknowledged as the truth, and the other to be rejected as an an error. And therefore seeing the Church cannot be denied to have power to expound the Scriptures, it must needs be granted to have authority in controversies of faith."

We make no question, therefore, that the Catholic or Universal Church hath authority in controversies of faith, and that in all controversies which have been actually determined by the Universal Church, every particular Church is bound by the determinations of the whole. Particular Churches may err; but, to use the words of the above-quoted author, Bishop Beveridge, "that the Catholic or universal Church is infallible, so as constantly and firmly to maintain and hold every particular necessary truth delivered in the Gospel in one place or other, cannot be denied." The testimony of the Universal Church to the facts of Revelation is indeed the criterion to distinguish faith from opinion; and such a criterion as serves to detect the *fond inventions* of those who overlay the faith as well as the perverse reasonings of those who undermine it.

The matters in dispute between the Reformed Churches and the Church of Rome do not respect the inspiration of the Scriptures owned by both for canonical, nor the truthfulness of Apostolic tradition, nor the competency of the Universal Church for the final determination of controversies. To urge, therefore, that the Word of God consists in the meaning of Scripture and not in its visible characters, to exalt Apostolic tradition, to depreciate private reason and to magnify the authority of the Universal Church, for the determination of controversies, are processes which may help to create false issues and to divert attention from the real points of controversy.

The Church of England gives a plain account of her Reformation. She found certain doctrines in vogue which were *prima facie* seditious and immoral in their tendency. She consulted Holy Scripture the outward transcript of the Church's life when she first came from the hand of her Divine Founder, and the infallible source from which the Church, after the departure of Apostles and Apostolic men, was to draw her faith, and found that they gave no countenance to these doctrines. She consulted the records of the Church Universal and found that these doctrines rested on none of its uniform and authoritative decisions. She traced these doctrines to their source and proved them to be of comparatively modern origin: and finding the Church of Rome too deeply interested in upholding these novel doctrines and the abuses founded on them to give any hope of her concurring in a reformation, she shielded her own members from their baneful influence and rejected them on the established principle that whatever is new in religion, is, *eo nomine*, false.

The principle on which her Reformation proceeded is explained above by Bishop Beveridge; the temper in which it has been maintained, shines forth in the following passage of Archbishop Bramhall:

> No man can justly blame me for honoring my spiritual mother, the Church of England; in whose womb I was conceived, at whose breasts I was nourished, and in whose bosom I hope to die. Bees by the instinct of nature, do love their hives, and birds their nests. But God is my witness, that according to my uttermost talent, and poor understanding, I have endeavored to set down the naked truth impartially, without either favor or prejudice, the two capital enemies of right judgment; the one of which, like a false mirror, doth represent things fairer and straighter than they are; the other like the tongue infected with choler, makes the sweetest meats to taste bitter. My desire hath been to have truth for my chiefest friend, and no enemy but error. If I have had any bas, it hath been desire of peace, which our common Saviour left as a legacy to His Church; that I might live to see the reunion of Christendom, for which I shall always bow the "knees of my heart" to the Father of my Lord Jesus Christ. It is not impossible but that this desire of unity may have produced some unwilling error of love, but certainly I am most free from the wilful love of error. In questions of an inferior nature, Christ regards a charitable institution much more than a right opinion.
>
> Howsoever it be, I submit myself and my poor endeavors, first to the judgment of the Catholic Œcumenical, essential Church; which if some of late days have endeavored to hiss out of the schools as a fancy, I cannot help it. From the beginning it was not so. And if I should mistake the right Catholic Catholic out of human frailty or ignorance, (which for my part I have no reason in the world to suspect; yet it is not impossible, when the Romanists themselves are divided into five or six several opinions, what this Catholic Church or what their infallible judge is,) I do implicitly and in the preparation of my mind submit myself to the true Catholic Church, the spouse of Christ, the Mother of Saints, the "pillar of truth." And seeing my adherence is firmer to the infallible rule of Faith, that is, the Holy Scriptures interpreted by the Catholic Church, than to mine own private judgment or opinions; although I should unwitingly fall into an error, yet this cordial submission is an implicit retractation thereof, and I am confident will be so accepted by the Father of Mercies, both from me and all others who seriously and sincerely do seek after peace and truth.
>
> Likewise I submit myself to the representative Church, that is, a free general council, or so general as can be procured: and until then to the Church of England, wherein I was baptized, to a national English Synod to the determination of all which, and each of them respectively, according to the distinct degrees of their authority, I yield a conformity and compliance, or at the least, and to the lowest of them, an acquiescence.

If Romanists could purge their own Church from the fearful charge of making human opinions and human follies to be, equally with the Word of God, the foundation of its faith, they might seek with greater modesty, and perhaps, with greater success to dissuade others from building their faith on opinions instead of facts. But with the beam in their own eye, they will find it hard to take out the mote from their brother's eye.

But how do they attempt to exonerate their Church from this fearful charge? First by questioning whethher all doctrine necessary to salvation, is contained in the Holy Scriptures; and next, by boldly declaring that the belief and sense of the Holy Scriptures depend on the testimony of their Church, so that whatever is in Scripture, must as to us, have its authority from their Church, and she may set what limits she will as to what is revealed in Scripture. The very assumption of such ground, throws discredit upon her claims. How different from the Catholic Church, all whose definitions of faith, as contained in her creeds, are resolvable into the plain sense, if not expressed, as they are for the most part, in the very words of Holy Writ! How different from the Church of England, which gives a sure pledge of her safe custody and transmission of the original divine deposit, by the declaration that "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation."

History of the Girondists; *or Personal Memoirs of the Patriots of the French Revolution. From unpublished sources. By* Alphonse De La Martine, *Author of Travels in the Holy Land, &c.* New York, Harper & Brothers, 1848.

This work when complete will be comprised in three volumes. The second volume, which is just published, takes us through the most demoniacal scenes of the Revolution. "Was the murder of Louis XVI. necessary as a measure of public safety? We should first inquire if this murder was just, for nothing which is unjust in itself can be necessary to the cause of nations; it is the perfect morality of their acts which constitutes the right, the beauty, and the sanctity of the cause of the people." A noble sentiment, and one which affords an ample cloak for the solecism that raises a question on the morality of a murder! Not, however, that we would have the decapitation of the unfortunate king spoken of otherwise than as a murder.

In addition to a higher tone of sentiment than we are often fated to meet with, the present history is recommended by the vividness of its style, and the mention of some particulars in addition to those commonly given. We append the author's account of the last moments of the murdered King:

> When the king perceived that the carriage had stopped, he raised his eyes from his book, and, like a man who pauses for an instant in his reading, leaned toward his confessor, and said to him in a low tone, "We have arrived, I think?" The priest's reply was a silent but significant gesture. One of the three brothers Samson, the executioners of Paris, opened the door. The gendarmes got out, but the king, closing the door, and placing his right hand on the knee of his confessor with a gesture of protection, "Gentlemen," he said, authoritatively, to the executioners, gendarmes, and officers who pressed around the wheels, "I recommend to your care this gentleman! Take care that he be not insulted after my death. I charge you to watch over him!" No one replied. The king repeated this admonition to the executioners, even more impressively. One of them interrupted him. "Yes, yes," said he, with a sinister tone, "make your mind easy—we will take care—let us alone." Louis alighted from the carriage. Three of the executioners' attendants came toward him, and wished to undress him at the scaffold foot. He waved them off with majesty; took off himself his coat, cravat, and turned down his shirt. The executioners again came toward him. "whot do you desire to do?" he murmured indignantly. "Bind you," they replied; and they took his hands in order to fasten them with cords. "Bind me!" replied the king, with a tone in which all his ancestral blood revolted at the ignominy: "No! no! I will never consent! Do your business; but you shall not bind me. Do not think of such a thing." The executioners insisted, raised their voices, called for help, and violence must have ensued. A personal struggle was about to sully the victim at the foot of the scaffold. The king, out of respect for the dignity of his death, and the composure of his last thoughts, looked at the priest as though to ask his counsel. "Sire," said the divine counselor, "submit unresistingly to this fresh outrage, as the last feature of resemblance between yourself and the God who is about to become your recompense." The king raised his eyes to heaven with an expression in his look which seemed at once to imply resignation and acceptance. "Assuredly, he said, there needed nothing less than the example of God to make me submit to such an indignity." And immediately turning round, he extended, of his own accord, his hands toward the executioners. "Do as you will," he said, "I will drink the cup to the dregs!"
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> Supported by the priest, he ascended the steep and slipperysteps of the scaffold. The action of his body appeared to indicate a weakness of soul; but on reaching the last step he quitted his confessor, crossed the scaffold with a firm tread, looked at the instrument and its trenchant blade, as he passed, and turning suddenly, he faced the palace, and the side where the greatest body of the populace could see and hear him, and, making a gesture of silence to the drummers, they obeyed him mechanically. "People," said Louis XVI., in a voice that sounded far in the distance, and was distinctly heard at the extremity of the square, "People, I die innocent of all the crimes imputed to me! I pardon the authors of my death, and pray to God that the blood that you are about to shed may not fall again on France!" He would have proceeded; a shudder ran through the crowd. The principal officer of the staff of the troops of the camp round Paris, *Beaufranchet Comte d'Oyat*, son of Louis XV., and a favorite named Morphise, ordered the drums to beat. A long and loud roll drowned the voice of the king and the murmur of the multitude. The condemned man turned slowly to the guillotine, and surrendered himself to his executioners. At the moment when they fastened him to the plank, he cast a farewell glance on the priest, who was praying on his knees at the foot of the scaffold. He lived and was in full possession of his perfect soul, until the moment when it was returned to his Creator by the hands of the executioner. The plank sunk, the blade glided, the head fell.
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> One of the executioners, taking the head of the dead man by the hair, showed it to the people, sprinkling the sides of the scaffold with blood. *Federes* and fanatic republicans, mounting on the planks, dipped the points of their sabers and the lances of their pikes in the blood, and waving them toward heaven, shouted *Vive la Republique!* The horror excited by this act stifled the cry that rose to the lips of the people, and the shout rather resembled one mighty sob. The salvos of artillery informed the distant faubourgs that royalty was immolated in the person of the king. The crowd listened in silence.
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> The remains of Louis XVI. were conveyed in a covered tumbril to the cemetery of the Madelaine, and lime was flung in the grave in order that the consumed bones of the victim of the Revolution might not some day become the relics of royalty. The streets were empty. Bodies of armed *federes* overran all quarters of Paris, announcing the death of the *tyrant*, and singing the sanguinary couplet of the *Marseillaise*. No enthusiasm replied to them; the city was mute. The people did not confound a punishment with a victory. Consternation had entered the homes of the citizens with liberty. The body of the king had not grown cold on the scaffold before the people doubted of the act they had just accomplished, and asked of each other, with anxiety bordering on remorse, whether the blood which had just been poured forth was a stain on the glory of France, or the seal of liberty? The consciences of the republicans themselves were disturbed at the blight of this scaffold. The king's death left a problem to be discussed by the nation.

We understand the health of the Rev. Dr. Hackley, Professor of Mathematics in Columbia College, has become so much impaired, that he has been compelled to take a respite from his duties, and seek a restoration from his illness in a foreign clime. He sailed for England in the packet ship New York, on the 26th inst. The distinguished ability with which Dr. Hackley has filled the chair of mathematics in Columbia College, has won for himself a widely extended and justly earned reputation. This added to the fact that he is a Presbyter of the Church in this Diocese of high standing, will, we doubt not, serve to give him every facility for aceess to the universities, and various literary and scientific institutions of Great Britain, and the continent of Europe. We wish him a prosperous voyage, and pleasant tour, and speedy convalescence.

The high literary attainments of Professor Hackley, are justly appreciated by the students of his College, as will be seen by the following resolutions, passed at a meeting of the Junior Class, and published in the Commercial Advertiser, which we take pleasure in transferring to our columns:

At a meeting of the Junior Class of Columbia College, held on Wednesday, January 26th, 1848, the following preamble and resolutions were unanimously adopted:

Whereas the severe and continued illness of our Professor of Mathematics, the Rev. Charles W. Hackley, has rendered it necessary for him to withdraw for a time from the duties of his situation, and seek a restoration of his health in foreign climes.

Resolved, That in parting for a time with Professor Hackley, we sincerely regret the unfortunate necessity for his absence, and tender to him our heartfelt wishes for a speedy and complete restoration of his health.

Resolved, That we feel deeply sensible of the distinguished ability with which Professor Hackley has performed the laborious duties of his department; and we fully appreciate the importance of his instructions as a branch of our college education.

Resolved, That through the whole course of our connexion with Professor Hackley, his uniform urbanity and gentlemanly demeanor have endeared him to the class, and he leaves us now with the kindest wishes of all for a pleasant voyage, a happy sojourn on classic soil, and a safe return to his native land.

Resolved, That a copy of these resolutions be presented to Professor Hackley, and published in two of the daily papers of this city.

EDWARD C. BABCOCK, Chairman.
Aaron Ogden, Secretary.

New York, Jan. 31, 1848.

The Editor of the Churchman will please to publish the following resolutions, adopted by the Vestry of the P. E. Free Church of the Holy Evangelist, in relation to the late Dr. Snowden:

Resolved, That we deeply regret the loss of our Friend and Brother, the late John Snowden, M.D., a member of this Vestry, who has, by the inscrutable dispensation of an all wise providence, been removed from the sphere of his earthly labors and usefulness, and, as we humbly trust, to his eternal rest in heaven.

Resolved, That our warmest sympathies and most sincere condolence, be tendered to his deeply afflicted family, on the occasion of this their sad bereavement.

Resolved, That as a mark of respect to the memory of the deceased, this Vestry wear the usual badge of mourning for thirty days.

Benjamin Evans, Rector.
Charles M. Church, Clerk.

To the Editor of the Churchman:

Rye, Jan. 29, 1848.

Rev. and Dear Sir,—The enclosed resolutions were passed unanimously by the Vestry of Christ Church, Rye. Will you have the kindness to give them, together with the accompanying communication of the late Rector, an insertion in your paper, and oblige,

Your's very respectfully,
One of the Vestry.

Rye, January 5th, 1848.

To the Wardens and Vestry of Christ Church, Rye:

Gentlemen,—Having accepted an invitation from the Parish of Christ Church, Hartford, to become their Rector, I herewith present to you my resignation of the Rectorship of this Parish, which I wish to take effect on the 1st of February.

You will readily imagine that I have not decided to sever the tie which has united us so long and happily, without a great and painful sacrifice of feeling. I came among you fresh from the walls of the Seminary, in your presence received the full commission to the Priesthood, and have continued to go in and out among you, to labor thankfully and contendedly for your spiritual welfare—not only in the Pulpit, but in every house, I have been permitted to preach the blessed Gospel, while in every house I have found a welcome and a home.

I have earnestly striven to wipe away your tears, while your happiness has given always a new impulse to my own. I have no divisions to heal, no heartburnings to remove, no injuries to complain of—peace and harmony have rested upon our Church, every member of the congregation has a place in my warmest affections, in my unceasing prayers, in my daily memories of this place—and if I have wronged any, by word or deed, I am sure they will not aggravate the woes of this parting hour by refusing me their forgiveness.

And now, gentlemen, permit me to say, that I consent to the pain of leaving this my first and happy Parish, only because I cannot resist the conviction that duty to my Divine Master, and to the Church of which I am an humble minister, requires me to go; because I may not refuse to obey what seem plainly to be the leadings of Providence.

Dismiss me then, my dear friends, with the same kindness, confidence and affection you have ever shown me, and above all with the promise that you will never cease to pray for me.

May God direct you in your choice of another Pastor, may you secure one who will be to you a Shepherd indeed, and who will be wise in winning many souls to Christ—may the richest blessings of Heaven rest upon you all, and may we meet at last as members of that great flock, which shall repose "in green pastures by still waters," under the eye and cure of the "Shepherd and Bishop of souls."

Believe me, my beloved friends,
Most faithfully and affectionately,
Your servant, for Christ's sake,
P. S. Chauncey.

Rye, Jan. 13th, 1848.

The Rev. Mr. Chauncey having presented to the Vestry his resignation of the Rectorship of this Parish, to take effect on the 1st of February, it was unanimously

Resolved, That we accept his resignation with no common feelings of sorrow at the prospect of a separation, and beg to assure him of our conviction, that nothing but the strongest sense of duty would have induced him to leave a Parish, every portion of which presented some interesting association, and a people who were united to him by the most tender and heartfelt attachments—who believe that he has ever "felt and prayed for all," and to whom he has been in every respect, so acceptable.

Resolved, That while we recognize the duty of submission to that merciful Being who ordereth all things for our final good, we cannot refrain from saying, that we greatly deplore the necessity which calls from us our beloved Pastor, whom we shall miss not only from the Pulpit, but from our homes, from the beds of the sick and dying, and from every place where duty called him—while wherever he may go, the blessings of the poor, whom he has relieved and taught, will follow him.

Resolved, That we record our testimony to the fact, that for the last thirteen years he has ministered to us at all seasons, with cheerfulness, earnestness and sincerity, and that his chief anxiety and highest ambition have been, that the cause of Christ shoule be promoted in our midst, and every indiuidual of his flock be reconciled to God.

Resolved, That amid the regrets, not only of his own congregation, but of this whole community, we offer him the assurance of our earnest prayers that God may watch over him and fit him for his more arduous and extensive field of duty, and that when his work on earth is finished we may be united to him again in that happier and brighter abode, form which "we shall go no more out."

A true copy of the Record.

John Brooks,
Clerk of the Vestry.

ENGLISH CHURCH NEWS.

By the Acadia's mail, which has arrived just as we are going to press, we have the English Churchman of the 13th January, from which it appears that the confirmation of the election of Dr. Hampden as Bishop of Hereford, took place on Tuesday the 11th, in Bow Church, Cheapside, which was crowded with interested spectators. After the Litany, which was read by Archdeacon Hamilton, the Commissioners of the Archbishop took their seats, the Vicar General, Dr. Burnaby, presiding. The letter of the Archbishop, appointing the Commissioners was read, and then the letters patent of the Crown for the Confirmation of the Bishop elect. Dr. Hampden was then presented to the Commissioners by the Proctor for the Chapter, Mr. Underwood, together with the mandate for his election. The opposers were then called, whereupon Mr. Richard E. Townsend, Proctor, appeared in behalf of three of the Clergy, Messrs. Huntley, Jebb, and Powell, to oppose the Confirmation. Objection being made to Mr. Townsend's appearance, Dr. Adams, Advocate, came forward and addressed the Court in a long and very able argument, on his right to be heard upon the subject, and that they were bound to entertain objections which might be urged—Dr. Bayford, on the part of the Dean and Chapter, objecting to his being heard at all. Dr. R. Phillimore and Dr. Harding followed Dr. Adams, on the same side. When Dr. Bayford rose on behalf of the Chapter, he was stopped by the Court; and the Vicar General stated that they were bound under the provisions of the statute of Henry VIII. to proceed to the Confirmation of the Bishop, and that they would incur the penalties of *praemunire* if they did not. Accordingly the Confirmation proceeded, just as if no objection was made; and when in a subsequent stage of the proceedings, opposers were again publicly called, the words were received with shouts of "Mockery, Mockery," from the assembled congregation. The Bishop elect then took the oaths required, and the sentence of Confirmation was signed, read and given.

On the day following these proceedings, a rule was instantly obtained in the Court of Queen's Bench, before Lord Chief Justice Denman, and Justices Coleride, Patterson and Wightman, by Sir Fitzroy Kelly, to show cause why a mandamus should not issue to the Vicar General of the Archbishop, commanding him to allow the objectors to appear before him and to state their objections to the confirmation of the Bishop elect, and to determine on such opposition. Sir F. Kelly mentioned that the objections refers to the Doctrine of Dr. Hampden. So that the matter is not yet ended.

It seems that the inferences drawn by the Bishop of Oxford, as to any alteration in a future edition of Dr. Hampden's Bampton Lectures, and his *virtual* withdrawal of his "Observations on Religious Dissent," are *entirely groundless*; no engagement of the sort having been authorized.

In regard to Dr. Wilberforce's course, the English Churchman has the following language: "On this distressing business, it is simply too painful to enlarge, but since one opinion on the subject exists—since all parties, both Dr. Hampden's friends and his opponents—since the *Times* and the *Chronicle*—the *Post* and the *Record*—happen to have framed the same estimate of this move on Bishop Wilberforce's part,—since, as a fact, it presents the same aspect, both in common-room and Club-house—since both at Court and in the Cabinet, as well as in reading rooms, it has acquired the same untoward estimate, we can only express our regret that such unanimous consent of all men refers this event to a class in which infidelity finds its strongest arguments, and the scoffer his most favorite topics."

A similar farce to that in Dr. Hampden's case was enacted at the confirmation of Mr. Lee as Bishop of Manchester, Dr. Gutteridge appearing as an opposer. He was refused a hearing on the ground that the Commissioners were bound by law to proceed to the confirmation without committing or suffering any let or hindrance thereto. No one, however, seems to attach the least importance to Dr. Gutteridge's charges against the Bishop elect.

It turns out just as we supposed, that the story which has been going the rounds of the papers, and supplied the staple of at least one editorial, in regard to the Dean of Hereford's *flinching at the last decisive moment*, and stultifying himself by assenting to the election of Dr Hampden is false. "I maintain," says the Dean in a letter to the Times, "that I have made no compromise, and where the words Dean and Chapter were used by me as the official organ of the capitular body, I distinctly stated that I was dissentient, and that the expression was adopted as a necessary form, a majority *claiming* the election, against which I objected. I would rather have died on the spot than have betrayed the slightest trace or have felt the very minutest concution of inconsistency or vacillation. And, whatever may be the consequences, I desire not to shelter myself under any technicalities, or expressions, which the claims of the chapter, and the forms, usage or law may have rendered necessary to be used." The Dean declined to affix the seal personally, which was done by the three Canons Residentiary.

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[*] Twentieth Article of Religion.

[†] 1 Corinthians xi. 26.

[*] This remark applies to the Moravian Episcopacy, supposing it to be genuine. It applies also to the Roman Episcopacy. But with the latter is connected a still more serious consideration. The denial by the Church of Rome, to the laity, of the communion of the body and blood of Christ, and her stern requirement, under penalty of an awful curse, of the profession by her members of principles and doctrines of a decidedly anti-Christian character, subversive of the Gospel, necessarily attach sin to communion with her. Such communion, therefore, is forbidden by the Christian religion. She, consequently, has no Gospel authority, any where, to exercise spiritual jurisdiction over the followers of Christ, while she retains her anti-Christian character. The immediate connection of this consideration with the present subject, is the obvious answer which it affords (although a sufficient one might be derived from the general Catholic principles above noticed) to questions that may grow out of the case of those parts of our country which were under a Roman Episcopacy before their annexation to this Republic.

[*] Verbum Dei non est tale, nec habet ullam authoritatem, quia scriptum est in membranis, sed quia a Deo profectum est.

The published account of the election was inaccurate in several particulars.

When the Documents were sent up from Hereford addressed to the Queen, the Archbishop and the Bishop (so-called) elect, the Deans protest, annexed to each, duly executed and attested by a notary and witnesses accompanied them.

"As to the sinister rumours about the Deans application for the See, we shall be in a better position to judge in that branch of the case," says the English Churchman, "when Lord John Russell gives that permission which Dr. Merewether asks, and even challenges, to publish 'every document, whether of correspondence, or other communication, with reference to this or any other occasion in which he has been concerned with the See of Hereford.'"

As soon as it was known that the See of Hereford was about to be vacated, a memorial from the city and neighborhood of Hereford was started, to induce the Prime Minister to recommend Dr. Merewether for the See. The Dean requested that the measure should not be persevered in.

We desire to express our very particular acknowledgement of the kindness and attention of the editor of the English Churchman in forwarding to us a copy of "The Express," of January 14—one day later than his last paper—and also a slip from his own office dated Friday, January 14, one o'clock, announcing the fact that the Court of Queen's Bench had granted a Rule in the Hampden case, as stated above. We shall be happy to reciprocate such attention, when opportunity offers.

P.S. The Printer made us say some unmeaning things our last, and caused us, in some instances, to murder the king's English, e. g. *expectorate* for expatriate. Instead of saying of the Christian Observer that it "remained from its opposition," we intended to say that it remained *firm in its opposition* to Dr. Hampden's appointment. We are not sorry to have to recur to this point again as it is quite noticeable that while such men as Bishop Sumner of Winchester, and the editor of the Christian Observer, are staunch in their resistance of Dr. Hampden's appointment, because of the injury which is thereby likely to accrue to the cause of sound doctrine in the Church, the editors with us, who claim to be *par excellence* the guardians of the Church's purity, all unite in his exculpation and defence. If he were but *suspected* of High Churchmanship, nothing could exceed the intensity of their interest in his defeat; but as this grievous error is not laid at his door, as he is only charged with pulling down the bulwarks and defences of the great doctrines of the Divinity of the Son of God, and the atonement through his blood, they can bear with him, nay, support him! We opine that this course will open the eyes of some of our devout laymen who have been blinded and misled by the loud professions, in certain quarters, of zeal for the pure faith of the Gospel.

SUPREME COURT OF VERMONT, WINDSOR COUNTY, MARCH TERM, 1847.

JOHN ADAMS v. ALFRED GAY.

The opinion of the court was delivered by

REDFIELD J. The facts necessary to be recapitulated here, are, that the plaintiff and defendant exchanged horses, *in the State of New Hampshire*, upon Sunday. In that exchange the defendant was guilty of fraud and misrepresentation, as the jury have found, in the case. This became known to the plaintiff upon the same day, and he requested the defendant to re-exchange, which he declined doing. Some days subsequently, and not upon Sunday, the plantiff made the same request of defendant, tendering back to him at the time, the horse which he had received of him; but defendant refused either to take back his own horse, or to surrender the plaintiff's. Whereupon this action was brought for the deceit and false warranty, in which the plaintiff recovered a verdict under instructions from the court, that under the foregoing state of facts the defendant was liable for whatever damage the plaintiff sustained by his fraud and misrepresentation, or by any breach of warranty on his part. The defendant tendered a bill of exceptions, in regard to this part of the charge of the court, which was allowed, and the case brought here for revision. It did not appear that there was any evidence given upon the trial of any statute in the state of New Hampshire prohibiting secular labor upon Sunday.

I. The question first made, is, whether the law of New Hampshire, which at the date of this contract prohibited all secular labor upon Sunday, except such as is of necessity or charity, can be regarded in determining the present action; and to us it seems very clear, that it cannot. 1. It is obvious, that whenever the law of any other state is relied upon, as varying the rights of the parties in any cause, the existence and motives of that law must be shown in the course of the trial of the cause, the same as any other fact is proved. It may be true, and doubtless is, that courts do not ordinarily require proof of the existence, in foreign states, (where contracts may be made which are sued in our own courts,) of the very first principles of natural, moral, or commercial law. We should presume, perhaps, until the contrary were shown, that all civilized states regarded those fundamental laws of the social compact. And indeed, if it were shown, that a contract between our own citizens was made in a state where there was no law by which the obligation of contracts could be enforced, existed, we should, I apprehend, uphold an action upon it, upon the ground that it was probably entered into, with reference to some law by which it might be enforced, else it would seem a very idle ceremony.

But beyond this, it is not easy to say that the courts of this country, or of England, have ever taken judicial notice of the laws of other countries. It has been often said, by English judges, and often decided by English courts, that they will not take judicial notice, that even the law of Scotland, or Ireland, is the same upon any given subject, as the law of England. And it is the constant practice in all the courts, in Westminster Hall, and in all the American States, to prove the unwritten laws of other states, by witnesses, upon the stand, skilled in these laws. And I do not know that it was ever held, in any country, that the courts could take judical notice of the written laws of another state, and especially the criminal laws and internal police regulations of such state; such a law must always be proved by the production of the law itself, or a properly authenticated copy.

2. It might be supposed, that that the production of the statute of New Hampshire, in this court, would be sufficient. But for many years this has been regarded as insufficient. This court sits merely as a court of error. We may indeed suspend the hearing, for the purpose of allowing an amendment, in any part of the record of the court below, when any diminution is suggested. But no fact can be supplied, in this court, even when proved by matter of record. *Blake* v. *Tucker*, (12 Vermont R. 39.) Those cases, where the statutes of other states have been read in this court, to show the power of magistrates to take depositions there, have been, where this court takes judicial notice of such powers, and consequently the statutes are read, like any other book of authority, to instruct the mind of the court. *Barren* v. *Peties*, (18 Verm. R. 385.)

II. The law of New Hampshire, then, being out of the case, on account of it not having been proved at the trial, the contract between the parties is valid, unless it is void upon general principles of public policy, as being of evil example to our own citizens, to see such a contract enforced in a court of justice. That the English and American courts have long refused to uphold certain contracts, on account of their general pravity, admits of no doubt whatever. Of this class are contracts to secure an immoral end, or such as are based upon an immoral consideration. Such are, contracts to procure the seduction of an innocent female, or contracts for future cohabitation, or to encourage or support one in prostitution, or to procure any one to commit a crime or fraud, or any immorality. But no case can be found, I apprehend, which goes the length of declaring all contracts, made upon Sunday, of this class. And as we are now called upon to determine how far a contract made upon Sunday is, on that account, immoral, and so void, it becomes necessary to examine carefully the ground upon which we go. 1st. It is certain, that such a contract is not a violation, or in any way in contravention of the statute of this state, if entered into in another state. 2d. It should be determined whether such contracts are considered immoral, at common law. Here the authorities are full. All the English cases carefully distinguish between contracts, which are of the "ordinary calling" of the parties, and such as are not in the "ordinary calling." The former, if made upon Sunday, are void; the latter not. This distinction is based upon the words of the English statute of 29 Car. II. ch. 7, § 1, which prohibits only work of one's "ordinary calling." And contracts, not within this prohibition, have always been held valid there. *Drury* v. *Defontaine*, (1 Taunt. 131;) *King* v. *Inh. of Witmarsh*, (7 B. & C. 694;) *Fennell* v. *Ridler*, (5 B. & C. 406;) *Rex* v. *Brotherton*, (1 Strange, 702.) And it is even now held in the English courts, that one, taking a contract upon Sunday, of one in his ordinary calling, may still maintain an action upon it, unless he at the time knew that it was of the "ordinary calling of the party." *Bloxome* v. *Williams*, (3 B. & C. 232;) 2 Stark. Evid. 245, in note, citing *Begbie* v. *Levy*, (1 Cr. & Jervis, Eng. Ex. R. 180.) It is manifest, then, that by the English courts such contracts, when not within the prohibition of the statute, are not esteemed *contra bonos mores*, or in any other way invalid.

III. And I certainly feel some little reluctance in further examining this case, upon this ground; knowing, as I do, that there exists great diversity of opinion upon this subject; and where the court are only to declare the law, it would seem sufficient that no law exists, whereby such a contract has yet been held immoral. But opinions have somewhat altered, in regard to the strictness of the observance of the Lord's day, and possibly some might feel, that such a determination as we here make, tends in some degree to relax that strickness. This we certainly have no desire to do. For whatever might be the feelings of any member of the court, in regard to the propriety of observing other days also, as religious fasts or festivals, there could be but one opinion in regard to the strict observance of the Lord's day, among consistant Christians.

But while sitting here to determine cases, we are to be mindful that our own feelings, or private opinions upon religious matters, or those of others, have little to do with the results to which we should come. It is also to be remembered, that, in this State, full immunity for all religions, and no religion, is equally given by the fundamental law of the State. No man can be abridged of his perfect liberty in that respect. And while this does not forbid the legislature from passing general laws against blasphemy, the desecration of the Lord's day, and the disturbance of public worship, it does, impliedly at least, forbid the adoption of any law which is not necessary for the quiet enjoyment of religious feeling and religious worship. So that all laws, which it is competent for the legislature to adopt, must have reference solely to preventing the disturbance of our citizens in their religious feelings or devotions. Beyond this, the constitution of the state absolutely prohibits any law. How, then, can it be said, that a contract made out of the state, upon Sunday, is any violation of the religious feelings or any infringement of the religious devotions of our citizens, any more than if made upon any other day?

There is only one other ground, upon which, it seems to me, that it could be seriously contended, that such a contract is immoral; that is, that its enforcement here tends to shock the moral sense of the community. I have no doubt such is the fact in regard to a portion of the most serious-minded, earnest, and strenuously religious of our citizens. And no one can doubt that the feeling of so considerable and influential a portion of the citizens of the state is entitled to the highest consideration. But in making inquiry into the state of the moral feeling of the whole community, we must not forget that, upon religious matters, it is almost infinitesimally divided. And before we could determine that any given cause shocked the moral feeling of the community, we must be able to find but one pervading feeling upon that subject. So much so, that a contrary feeling, in an individual, would denominate him either insane, or diseased in his moral perceptions. Now nothing is more absurd, to my mind, than to argue the existence of any such universal moral sentiment, in regard to the observance of Sunday. It is in no just sense a moral sentiment at all, which impels us to the observance of Sunday, for religious purposes, more than any other day. It is but education and habit in the main, certainly. Moral feeling might dictate the devotion of a portion of our time to religious rites and solemnities, but could never indicate any particular time above all others.

But this will be best determined by the actual state of opinions among us, upon this subject. Some of our citizens are atheists, perhaps; a considerable number deists, or rationalists; and among Christians, there is an almost infinite diversity of opinion in regard to this subject. The Irish catholic, who may have become a denizen of the republic, regards St. Patrick's day perhaps as the most sacred in the calendar. The French catholic is willing to labor every day in the year almost, except on St. Peter's day. If he is well informed, and conscientious, he will hardly forget Good Friday, or Christmas, or Ash-Wednesday. The same is true, in regard to these latter days, with the consistent members of the church of England, or of the Lutheran church, or of the Greek church, if any such there be among us. Now all these regard Sunday; but not as more sacred than some other days. It is but in commemoration of the weekly recurrence of the Lord's day, the Resurrection. But Easter-day, which is the *annual* festival of the Lord's day, is truly the great day of the feast,—the Sunday of Sundays, the crowning festival of the year! And this, with Good-Friday, Ash-Wednesday, Christmas, and some few other prominent fasts and festivals, are most religiously observed in all the ancient churches; and in all the Lutheran churches,—which embrace Holland, Sweden and Denmark, Prussia and Germany, so far as they are protestant;—and in the English church, and all its branches. And so are all the Sundays in the year, but with far less solemnity than the greater fasts and festivals above-named. In addition to this, it must be remembered that we have among us some Jews, perhaps, and some Seventh-day Baptists, who do not regard Sunday at all; and many of the Friends, who regard all days alike. This may all be very unwise or very unreasonable, in the estimation of some; but it is none the less true; and we must take things as they are. How, then, can it be said, that to enforce a contract made upon Sunday, out of the state, is shocking to the moral sense of the community? One might desire to have it so; and might possibly hope, or even believe, it will soon become so; but nothing almost would be more absurd than to claim that it is so at the present time. As the case now stands, then, the plaintiff is clearly entitled to have judgment affirmed. But as the case has been fully argued upon the effect of the New Hampshire statute, and its existence was no doubt a conceded fact in the court below, and might now be stated in the bill of exceptions, by the judge who tried the case, we should be sorry to determine the case against the defendant upon that ground. But as we would not delay the case to procure that amendment, unless when procured it would avail the defendant, we will proceed to examine that point.

IV. The New Hampshire statute is so much the same as our own, that we may consider the case, upon this point, the same as if the contract were made here. It has already been decided in this state, that a contract, *finally executed* upon Sunday, is void. *Lyon* v. *Strong*, (6 Verm. R. 219.) But, where not fully closed upon that day, the contract is not void, because some of its terms might have been fixed upon that day, or indeed because most of the business out of which the consideration for the contract arose, was transacted upon that day. *Lovejoy* v. *Whipple*, (18 Verm. R. 379.) The contract is held to be void, upon the familiar principle that all contracts made in contravention of an express statute—whether the sanctions of the statute are enforced by a penalty, or not—are void. The contract being void, it will follow of course, that, so long as the matter remains in that state, no action can be maintained, either upon the contract, or for anything done under it or growing out of it. So that, in the present case, the plaintiff could not, in the first instance and upon general principles, have maintained any action for the recovery of his own horse, or to recover damages for the fraud or false warranty of defendant. This certainly is the general rule, in regard to contracts which are void for illegality.

But to this general rule there are many exceptions; and these exceptions are framed mainly by judicial construction, and are founded upon some superior policy which dictated the rule itself. And it seems to the court, that in the class of contracts now under consideration, there is a most urgent necessity so to administer this rule in regard to them, that it shall not be in the power of the reckless and irreligious to circumvent and defraud the unwary, under the guise of the sacredness of the time when their own injustice was perpetrated. We have little doubt such practices have already been attempted in some cases, and that it might become a not unfrequent resort of those who desired to effectually cut off all remedy for their own fraud and dishonesty. If the general rule of holding contracts, made upon Sunday, void, is, also, to shield the contracting parties from the consequences of their frauds, and to allow the dishonest and abandoned to retain whatever they may be able to get possession of under such contracts, and at the same time release them from all liability upon their own contracts, then the rule itself will be productive of infinite mischief, and should be discarded at once. But with such qualifications, as the English courts have already hinted at, we think the rule a safe one. We think contracts made upon Sunday should be held an exception, in some sense, from the general class of contracts, which are void for illegality. Such contracts are not tainted with any general illegality; they are illegal only as to the time in which they are entered into. When purged of this ingredient, they are like other contracts. Contracts of this kind are not void because they have grown out of a transaction upon Sunday. This is not sufficient to avoid them; they must be finally closed upon that day. And although closed upon that day, yet if affirmed upon a subsequent day, they then become valid. *Williams* v. *Paul*, (6 Bing. 653.) The same principle is distinctly recognized also in *Bloxome* v. *Williams*. And if it is competent to affirm a contract of this kind upon some other day, it follows that there must be a very essential difference between such contracts and most other illegal contracts, which can never be so affirmed as to bind the parties. But we would choose not to leave it to the election of either party to disaffirm such a contract at will; for this also might lead to abuses. But in those cases where the contract remains executory upon both sides, and was made upon Sunday, it is simply void until subsequently affirmed by mutual consent. Where either party has done anything, under such a contract, for which of course he would have no remedy under the contract, until it were subsequently affirmed, he may demand restitution of the thing, where that is practicable,—and where it is not, compensation; and thus he will put the other party to his election, whether to affirm or disaffirm the contract. If he decline to make restitution, or, when that is impracticable, compensation, that is, in fact, affirming the contract, and should be so held. In the present law, insisting upon retaining the fruits of the fraud, the defendant did in fact reaffirm the fraud itself, and must now be bound by its consequences the same as if it was committed upon any other day.

This exception to the general rule of illegal contracts is as reasonable and necessary, and goes upon the ground mainly of many others, which have been long recognized in courts of justice; that is, of relieving an oppressed party, and putting it in his power to visit the oppression upon the oppressor. It is upon this ground, that money paid for usury, for the insurance of lottery tickets, to procure the requisite number of creditors to sign the certificate of a bankrupt, and in some other cases, may be recovered back, notwithstanding the party paying the money is implicated, in some sense, in the illegal transaction, but not in the same sense, with the one who receives the money. The one commits a wrong voluntarily; the otner, by a kind of duress of circumstances, is compelled to submit to become the instrument of wrong, and is so denomiuated the oppressed party.

So, too, in regard to the present subject; the parties, in consenting to enter into the contract upon Sunday, were equally guilty. The law, therefore, will give neither party any advantage from the contract. But when one party has performed the contract on his part, and the other seeks, through his own violation of the statute and desecration of the Lord's day, to obtain a benefit without compensation, he becomes the oppresser, and the other the oppressed party; and it is upon this ground, in analogy to the principles above alluded to, that the court affords this relief, or redress. With this qualification the rule seems to us a salutary one, and without it to be almost insufferable.

We are fully sensible, that some portion of the reasoning, upon which we have made this case an exception to the general rule, if carried out to the fullest extent, would subvert the general rule, that neither party is entitled to redress in a court of justice, for any injury sustained in consequence of entering into an illegal contract. But we do not consider this class of contracts as tainted with any such general corruption, as attaches to most cases of illegal contracts. If that were so, it would be impossible to defend many of the English decisions upon this subject, which we have here but followed out, to their legitimate results. And in making this class of contracts an exception to the general rule, we are not sensible of departing more from the spirit of the rule, than has already been done, in allowing other exceptions, or than is necessary in allowing exceptions to most general rules.

As it is obvious, from the foregoing determinations, that the defendant is liable, in the present action, upon the facts found, the judgment below is affirmed.

DOMESTIC INTELLIGENCE.

NEW YORK.—On Saturday morning, January 15th, 1848, Charles Gardiner, late a student of the General Theological Seminary, was admitted to the holy order of Deacons, in St. John's Church, Brooklyn, by the Right Rev. Alonzo Potter, D.D., Bishop of Pennsylvania, acting at the request of the Standing Committee of the Diocese of New York. The sermon was preached by the Bishop. The service was read by the Rev. J. W. Diller, Rector of St. Luke's Church, Brooklyn, assisted by the Rev. William Staunton of Brooklyn. The candidate was presented by the Rev. S. R. Johnson, Rector of the Church.

There were present also the Rev. E. M. Johnson, of St. Michael's Church, Brooklyn, with Rev. F. Vinton, Rev. T. T. Guion, Rev. B. G. Noble, Rev. W. H. Lewis, D.D., Rev. John F. Fish, and Rev. Ralph Hoyt, of New York.

CONNECTICUT.—*Ordination.*—On Sunday, the 23d inst., being the Third Sunday after Epiphany, the Bishop of Connecticut held an ordination in St. John's Church, Hartford, when the Rev. J. Brewster, minister of St. Paul's, Windham, was admitted to the holy order of Priests.

Morning prayer was read by the Rev. C. R. Fisher, and the sermon was preached by the Rev. A. C. Coxe, from Isaiah lxvi. 11. "I will also take of them for Priests and for Levites, saith the Lord."

The candidate was peesented by Mr. Coxe, who, with the Rev. Mr. Fisher, assisted in the laying on of hands, which was performed by the Bishop, with the usual solemnities.

NEW HAMPSHIRE.—The Bishop proposes a visitation as follows:

February 7th and 8th at Hopkinton; 9th at Concord; 11th at Manchester; 13th at Dover; 14th at Salmon Falls; 16th at Portsmouth.

From the Portsmouth Journal.

LIEUT. COL. SAMUEL EDMISTON WATSON.

How sleep the brave, who sink to rest,
With all their country's wishes blest!

The sublime funeral service of the Church has been read, and the soldier's farewell shot has been discharged over the grave of the accomplished soldier and exemplary Christian, Col. Samuel Edmiston Watson. The echoes of those solemnities have died away upon the air; but his numerous and exalted virtues have erected in the hearts of all who knew him, a monument of respect and love which never can perish. He has been engaged in some of the mightiest conflicts of war, and has commanded the highest military fame. He has struggled with moral heroism on the battle-field of life's temptations and assaults, and has written "victory" on his Christian shield. He has fallen ripe in virtues, and high in holy honor. Having lived among us for more than a quarter of a century; having during that time been on terms of intimacy with the most enlightened and valuable portion of our community; and having been universally venerated and beloved for intelligence and worth, ingenuous and noble feelings, animated conversation and affable manners, manly bearing and lofty sentiments, unblemished integrity and kind affections, it seems due to justice and decency to render some public tribute to his memory. Such traits, as distinguished him, should be noticed not only as a due homage to excellence, but as an incentive to all who will nobly seek it.

Colonel Watson was born at Abingdon, Virginia, on the 11th of January, 1791. Soon after his birth his family removed to Lexington in Kentucky. He was educated at Transylvania University under the celebrated Dr. Blythe; and studied law at Lexington with Mr. Pope, a distinguished Senator to Congress. Not finding the legal profession congenial to his taste and feelings, having an offer, through Mr. Pope; of an appointment in the army, navy, or marine corps, and anxious to render his country some service in the war with England in 1812, he concluded to relinquish the conflicts of courts for those of arms, and accepted a Lieutenant's commission in the marine corps. In adopting his new profession he declared that it was one, from which his principles were averse; but, under which he felt it necessary to act, on account of the unfortunate condition of his country.

Soon after the receipt of his commission, he was ordered to the frigate John Adams, and in May, 1813, joined that vessel at the Navy Yard in Washington. Very early did he realize the sad reverses of his hopes. After being detained at Washington for several months, he sailed in the John Adams. But the cruise was unfortunate. The vessel was chased into the Penobscot river, where to save her from the enemy, she was blown up by Captain Morris at Hampden, and the Captain narrowly escaped being taken prisoner by the British, being obliged to swim across the river. The officers and men escaped with their lives, satisfied with that boon, at the loss of every thing else. Destitute of money and clothing, Lieut. Watson, with several other officers, travelled chiefly on foot from the Penobscot river to this place; where he arrived in September, 1814. He was then attached to the Portsmouth Navy Yard, but resided in this town. The beautiful traits of his character were soon well known, and he was cordially received into society. Pure and high principles regulated all his deportment. He exhibited the power of Christian faith. He habitually sought divine counsel for his guidance. This is touchingly proved by the prayer, which he composed on his twenty-eighth birth-day.

"O Almighty and most merciful God, who hast brought me thus far on my journey of life under thy fatherly protection, continue thy gracious favor with me, until its close; and through the mediation of thy Son Jesus Christ, receive me into thine heavenly kingdom. Grant that I may live the residue of my days in thy fear, and obediently follow thy commandments; that I may be always acceptable in thy sight, not of my own worthiness, but through the precious blood of my Redeemer. Upon his merits alone I hope for pardon and forgiveness of all my sins. Amen."

Connected by marriage with one of our most respectable families, within a few years after coming among us, he used every influence, consistent with duty, to secure this place as his home. Fortunately he obtained the command of the marines on this naval station, and has been permitted to reside among us for more than twenty-six years; exercising a salutary influence as a soldier, Christian, and member of society, diffusing happiness over every circle with which he mingled, and opening his house and heart for the most munificent offices of hospitality. As a Christian, he was distinguished for devotion, izeal, consistency, and humility. As an Episcopalian, he was remarkable for his attachment to the doctrines and discipline of the Church, and for his enlightened and firm Catholicism. He was a regular and devout communicant at her altar, almost from his earliest residence amongst us; and to many sessions of the General Convention of the Church he has been sent by the Episcopal Convention of this State. For knowledge, judgment, influence, and sound views in the exercise of that office, he sustained a high character in that large and enlightened assembly. During the last five years, Col. Watson has been stationed as Commander of the marines at the Navy Yard in Charlestown, and has sustained there the high fair fame which he had among us.

The unfortunate war with Mexico called him the early part of last summer to the stern duties, dreadful sacrifices, and horrible offices of the camp and battle-field. He felt it incumbent on him to obey the command of his country, though there passed in his bosom a most severe struggle between his professional obligations and his conscientious hostility to the war. On his arrival at Vera Cruz, he was attached to the division of General Pierce, who in many of his letters took pleasure in mentioning Col. Watson with high praise as a gentleman and gallant officer After leaving Puebla, the Colonel was transferred to General Quitman's division. Dark and terrible were the scenes now before him. He was hurried on to the battle of Chapultepec; a battle tremendous for its severity and destruction; where it is stated that he himself behaved with singular ability and bravery, and that his men fearlessly sustained him. He had the agony of seeing his friend, Major Twiggs, of the marine corps, shot down at his side; and thirty-two of his marines were among the killed and wounded. At the battle near San Augustine, about ten miles from the city of Mexico, near the close of the month of August, he was not actively engaged, as General Quitman's division was held in reserve. Divisions, so held, are selected from the best soldiers, in order to restore the battle, if unfavorable, or to complete a victory, when it is in prospect. Impatient to sustain the American troops, Colonel Watson wrote to General Scott, regretting that his station was not at the advanced posts, and seeking such a station. Before his letter reached the General, a suspension of hostilities had taken place.

The anxious night of the 13th of September arrived, when the American troops were under the walls of Mexico. Col. Watson was stationed there in a ditch, amidst tremendous rain, with Generals Quitman, Shields and Smith. They had been thirty-six hours without food and sleep. Occasionally they would lie down on planks, and, overcome with sleep, would roll into the water. Anxious for the fate of the morrow, and the invasion of the city, they impatiently longed for daylight. The day came; and awful were the strife and bloodshed. Col. Watson signalized himself by his valor; was among the first to enter the city; and, by order of the General, unfurled the American banner on the chief palace of the Montezumas. In that palace was the Colonel stationed during his two months' residence in the city. He expressed his wonder at the magnificence of the apartments, and their splendid and costly decorations. He stated that religious services were held every Sunday by one of our chaplains, at an apartment in the Palace, which Santa Anna had appropriated for his reception room, and where the Colonel received the Holy Communion. During his residence in the city there occurred a most dreadful earthquake, about the close of September; and he was deeply touched by the beautiful spectacle of the streets, filled with Mexicans, who remained on their knees during the continuance of the shock; and not the slightest noise was heard among them. To show the high estimation in which Col. Watson was held, he was appointed a military Governor, with full powers to investigate complaints, and to judge and punish all offences, committed by the soldiers against the citizens.

But fatigue, exposure, unpropitious weather, and bad health, were too much for the Colonel's physical powers. He ought not to have been sent to Mexico, from justice to himself and to his family, as he was subject to most prostrating attacks, which climate and fatigue would inevitably render fatal. The sufferings of the night of the thirteenth of September, brought on one of those attacks. He soon began to languish, and became so ill after having been about two months in Mexico, that he was urged by his physicians, and his General, to leave the city with a train that was going on the first of November to Vera Cruz, and to return home. He was accordingly placed on a bed in an ambulance; was sent away with the train, and was fifteen days on his passage to Vera Cruz. Though lying on his back, and dragged over extremely rough roads, he bore his journey without complaint, and with most wonderful patience. Nothing but the hope of again meeting his beloved family sustained him. He reached Vera Cruz on the fifteenth of the month. Commodore Perry kindly provided him with a comfortable apartment in his own quarters. The Colonel said, "now that we have met again, and you have made me comfortable, I think that I shall recover;" though he had before been impressed with the belief that his case was hopeless. How soon was that hope of recovery blasted! The next evening he was suddenly attacked with alarming symptoms, and had four physicians, who were unremitting in their attentions. All human help proved vain; and at eight o'clock of that evening, of the 16th of November, he expired without a struggle. A slight groan was heard from him as his precious spirit fled; then followed the awful silence and peace of death. Though shielded and unharmed amidst showers of balls in two of the hardest fought battles of the war, yet he fell a victim to fatigue, privations, and a health-destroying climate; and his last moments, said one who then attended him, clearly showed with what calmness and resignation a pious Christian can yield his soul to the Almighty who gave it. He fell a sacrifice to his duties as a soldier. His remains were deposited in the cemetery at Vera Cruz.

Thus perished, as Commodore Perry said, one who was a brave man, conspicuous for his gallantry in the field of battle, for his gentle manners and amiable deportment. Thus perished, as another said, a good man, "in a war inglorious in every other respect, except as the martyrdom of many noble spirits, who deserved to die in a better cause." He perished, and brought sorrow to the Church, which he loved with intense affection, which he blessed by his services, encouraged by his sound Catholic sentiments, honored by his example, served by his eminent ability and ardor in her counsels, and aided by his liberality. He perished, and brought sorrow on a large and beloved family, whose whole human dependence was on his care, counsel, and love. He perished, and came not to his home, to "the fair guerdon of his fame," to the repository of his affections, to the fond hearts who were anxiously waiting his arrival, and to children who would "climb his knees the envied kiss to share;" but he has gone to the fairest guerdon of his fame, gone to hear plaudits from the Saviour of his soul: he has gone where he will no more hear the thrilling, awful notes of war, but the music of the seraphim,

"The inexpressive nuptial song,
In the blest kingdoms meek of joy and love."

From various places where he had been known, have been issued high eulogies of his worth. The wardens and vestrymen of the church at Charlestown, where he worshipped, say that for the last three years he has presided over the deliberations of that body, that he has displayed in all his actions the character of a good man and a true Christian, an ardent lover of his country, a good friend, of undeviating integrity and generosity in all the requirements of social life, and of excellence in his walk and conversation; and that he has left behind him a name which will ever be cherished by them with affection and esteem. The officers of the U. S. Navy at the Charlestown Navy Yard, who were almost without exception his personal friends and acquaintances, feelingly assert that they were perfectly alive to the excellence of his character, his esteemed moral and Christian tone and professional zeal; and that the corps and navy have lost one of their brightest ornaments. Another friend has beautifully said that "harmony and generous hospitality reigned over the sacred domains of his heart,—*home*. He stood, the good Colonel, where every man ought to stand—the light, the glory, and the joy of his household."

He has shown that piety is not only consistent with the military profession, but is its chief guard, honor, and ornament. He has not left in the army or navy one who more fully combined all the traits of a truly Christian soldier. He abhorred whatever was mean, base, profane, or irreligious; was himself honorable in every feeling and action, a lover of whatever was great and good and pure, and a devout worshipper of God at the temple and at his home. He is gone, and has left sorrow in every circle that he visited, and keen sorrow among his deeply attached friends, whom he fastened to himself as by "looks of steel," by a bright and indissoluble chain; for he had the most perfect transparency of heart, ingenuousness of sentiment, vigor and acuteness of mind, large knowledge from industrious reading, ardor of temperament, brightness of spirits, hopes and thoughts, great delicacy and prudence in relation to other persons' views and feelings, a kind soul and beaming benevolence that always loved to soothe, to cheer and to bless. He diffused brightness and joy wherever he went, and everywhere was most cordially welcomed; and he made his own home the seat of perfect comfort and happiness, where all that his heart and means could do, he did for the blessing of his visitors. Surely shall such a just man be held in everlasting remembrance. Let the gallant soldier, who would be true to his country and duty, remember, admire, and imitate his military virtues. Let the Christian who would secure the approbation of his conscience, his Church, and his God, contend manfully against every sin, as a good soldier under the banner of the cross, that he may live and die like the faithful, pure, good and noble WATSON.

Clerical Changes.

The Rev. Dr. Vaughan has taken charge of the Church of the Mediator, Schuylkill, Third street, Philadelphia.

The Rev. A. F. Olmsted, to the Church of the Atonement, Chapel Hill, N. C. All letters and papers to be directed accordingly.

To Correspondents.

"Old Friend," "C.," "T. T. G.," and "H." in our next.

Obituary.

Died, in this city, on Friday, the 28th of January, JOHN M. LEE, second son of Charles A. Lee, M.D., in the 17th year of his age.

The subject of the above record was a lad of uncommon promise; of fine talents, of attainments in scholarship beyond his years, of quiet and retiring manners, of devout and amiable temper, and an example from infancy of filial affection and duty. It had been long the cherished wish of his heart, if God should continue to him life, to devote himself to the Holy Ministry, for his future fitness for which his early proficiency in sacred things seemed, to those who knew and loved him, as a bud of promise. For nearly two years he was subjected to a lingering illness, of such a nature, however, as to justify, in the opinion of his medical attendants, up to a short time before his decease, the expectation of his ultimate recovery. In this protracted suffering, at an age most tenacious of life, he evinced a truly Christian patience and resignation; and desired life chiefly that he might serve God and do good to his fellow men in the duties of a holy life. It has pleased God, however, to order matters otherwise, and to take him to his rest in Paradise without the perils and sorrows of a further probation. The writer of this brief tribute, while he tenders his sincere Christian condolence to the afflicted parents of the deceased, entreats the Christian reader to unite with him in a new expression of gratitude to Almighty God for that Holy Faith which binds together the living and the dead in the blessed hope of a resurrection to immortality and glory through the Redeemer and Saviour of mankind.

Notices.

New York Bible and Common Prayer Book Society.—A regular meeting of the Board of Managers will be held at the Depository, No. 20 John street, on Tuesday afternoon, the 8th inst., at 5 o'block.

WILLIAM H. BELL, Secretary.

New York, February 5, 1848.

Protestant Episcopal Tract Society.—A regular meeting of the Board of Trustees will be held at the Depository, No 20 John street, on Tuesday afternoon next, the 8th inst., at half-past 5 o'clock.

D. HUBBELL HOYT, Sec'y.

New York, February 5, 1848.

General Theological Seminary.—A public examination of the students of this Institution will be held at the Seminary, on Wednesday and Thursday, the 9th and 10th days of February inst., after morning service; which will commence at 9 o'clock, A. M. on each day.

BIRD WILSON, Dean of the Faculty.

February 5, 1848.

☞ The Rev. Benjamin C. C. Parker, Minister of the Floating Church of our Saviour for Seamen, will preach in the Church of the Epiphany, 130 Stanton street, on Sunday evening, February 6th.

Service to commence at 7 1-2 o'clock.

New York, February 5, 1848.

EMMANUEL CHURCH.

Corner of Prince and Thompson streets.

This Church is now open for Divine Service on Sunday evenings, at 7½ o'clock. The Rev. T. S. Preston, assistant minister of the Church of the Annunciation, will preach on Sunday evening next, February 6th. Seats Free.

New York, February 5, 1848.

Church of St. George the Martyr.—On Sunday evening next, (6th inst.,) the sermon will be preached by the Rev. Jacob W. Diller, Rector of St. Luke's Church, Brooklyn.

New York, February 5. 1848.

EPISCOPAL MISSION TO SAILORS IN THIS CITY.

A number of ladies favorable to this cause intend holding a fair, immediately after Easter, the proceeds of which are to be presented to the *P. E. Church Missionary Society for Seamen*, to aid in relieving them from their present indebtedness.

Any donations for this purpose will be thankfully received by Mrs. Haight, at No. 25 East 14th street, one door west of Union Square; or at Cromwell, Haight & Co., 68 Maiden Lane; Mr. George C. Morgan, 44 Pike street; Mrs. Forbes, 6 Abingdon Square; Mr. Charles Ely, 201 Washington street, Brooklyn.

Due notice will be given when and where the Fair will be held. January 29—13w

ST. JOHN'S CHAPEL.

On Sunday morning a collection will be made in St. John's Chapel for the benefit of the *Missionary Fund of the Diocese of New York.*

The Christian benevolence of the congregation is appealed to, in a most important cause of the Church,—the support of *Missionaries* in those feeble parishes which are unable alone to afford adequate means to supply the necessary comforts for their devoted clergy.

The situation of the fund claims the kindest liberality from all the friends of the Church and well wishes to its ministry. The Missionary Committee have not yet received funds enough by one hundred dollars even to pay the stipends due last October, and are deficient rising *Nine Hundred Dollars*, for the payments that become due the 1st of January, of the very small allowance of one hundred and twenty-five dollars per annum to each of only 24 Missionaries employed by this wealthy Diocese.

Forty dollars now due to each, at this season of the year especially, must be of serious inconvenience, that it is hoped in God's providence will soon be received.

Donations to the fund will be most thankfully received by the Treasurer, C. N. S. Rowland, 55 Water street.

New York, February 5, 1848.

CHURCH OF THE CRUCIFIXION.

Rev. Dr. SCHROEDER, Rector.

The congregation and friends of this church will assemble for divine service, on Sunday evening. February 6th, at 7½, P. M., in the Church at the corner of Prince and Marion streets, near Broadway. Seats Free.

New York, February 5, 1848.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 25th inst., the Treasurer has received the following contributions:

From St Peter's, New York, 24 37; S S, 2 54; Miss Eloise R Wiswall, 1; St John's, Highgate, Vt, 3; Christ ch, Elizabeth City, N C, 4; Christmas offerings, S S, Providence, St John's, 9 53; do, col. do, 9 31; Christ ch, Hudson, Ohio, 1 42; St George's, Milford, Ct, 6; Trinity ch, Edgefield, S C, 10; St Andrew's ch, Ann Arbor, 14 75; Ch of the Epiphany, Clairborne co, Miss, 5; Ladies' Miss. Ass. of St Paul's, Pendleton, S C, 23; St John's, Tallahassee, Fa, half, 24; Bridgeport, Ct, from 2 ladies, to be added to the Advent coll., 2; St James's, Zanesville, Ohio, 30; Zion ch, Dresden, Ohio. 2 50; St Matthew's, Madison, Ohio, 2 50; St James's, Piqua, Ohio, 28; Trinity ch, Logansport, Ind, 13; through C C Trowbridge, Esq, R A in Mich, Christ ch, Detroit, 50; October. November, December, 20 72; S S teachers and scholars, penny collections, 1847, 33 65; St Thomas's, Trenton, 10; St Peter's, Tecumseh, 6; St Patrick's, Clinton, 3; St Stephen's, Hamburgh, 2 60; Christ ch, Homer, 4 50; a Churchman, through the P O, Domestic Missions, 1 75—132 22; St Andrew's parish, Lawrenceville, Brunswick co, Va, half, 10; St Mark's, Clarendon, S C, 5; family mite box, half, 1; Trinity ch, Fairfield, N Y, 3 62. Total, $363 76.

THOMAS N. STANFORD, Treasurer,
139 Broadway.

New York, Feb. 1, 1848.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

From St John's ch, Monticello, Rev E K Fowler, rector, 3; Edgar J Bartow, 2; Wm A Duncan, 2; Jno. W Mitchell, 2—annual—6; James P Van Horn, to constitute himself a life manager, 50. Total amount, $59.

Donations and subscriptions thankfully received by
THOMAS C BUTLER, Treasurer and Agent,
At the Depository, 20 John street.

New York, February 1, 1848.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From St John's ch, Monticello, Rev E K Fowler, 2; Edgar J Bartow, 1; Wm A Duncan, 1; Jno. W Mitchell, 1—annual—3. Total amount, $5

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street

New York, February 1, 1848.

Foreign Missions.—Since his report of Jan. 25th, the Treasurer acknowledges the receipt of the following amounts:

From Grace ch, Camden, S C, $36; St. Paul's, Sing Sing, 10; Christ ch, Hudson, O, 5 58; St Helena ch, Beaufort, S C, for China and Africa, 61 25; Trinity ch, Chicago, Ill, 16; St. John's ch, Portsmouth, N H, 31; St John's ch, Troy, N Y, for China and Africa, 23; S C, Greensville collections, 5; St Sylvanus parish, Nashotah Lakes, W T, 7 25; J S R, ch of Ascension, annual payment, education, China, 25; St Paul's ch, Erie, Pa, 8 40; St Michael's, Trenton, N J, 15; St Paul's, Charlton, Saratoga co, N Y, 10; Trinity ch, Edgefield C H, S C, 14 85 and 8 15—20; St Paul's, Greensboro, Ala, 27; Trinity, Jeffersonville, Ill, 10; St Andrew's parish, Leonardtown, Ind, Constantinople, 7; Christ ch, Guilford, Vt, 6; Wickliffe parish, Clark co, Va, 52; Trinity, Michigan City, Mich, for Constantinople, 13 50; St Mark's parish, Greene co, Ala, 8; Trinity Denopolis, Ala, 8—16; St James' parish, Northern Goochland and Fluvanna, Va, 50; Christ ch, Pelham, N Y, Africa, 22; St Andrew's parish, Lawrenceville, Brunswick co, Va, 10; Christ ch, Smithfield, Isle of Wight co, Va, Rev John C McCabe Rector, 8 44; Chapel of Theological Seminary, Va, Africa, 15 and China 10—25; ch Ascension, N Y, additional, 2; Trinity, Natchitoches, La, 25; St. James, Derby, Ct, for Constantinople 19 17; do, for Africa, 8 83—28; St John's, Tallahassee, Fa, half 24; S S St John's, Elizabethtown, N J, for Greece, 6; Christ ch, Detroit, Mich, coll. Sept, 9; do, Oct, Nov, Dec, 10 37; do, Epiphany, 30 03; a Churchman, Mich, Africa and China, 2; Christ ch, Homer, Mich, China, 8; St Paul's, Flint, Mich, 11—70 40; St Mark's, New Canaan, Ct, Constantinople, 3; Grace, Norway, N Y, 3 37; Trinity, Fairfield, N Y, a member for Constantinople 1; Family mite box, N Y, 160; St. Paul's, Columbus, Miss, 21 50; Stt Paul's, Patterson, N J, 10; ch of the Good Shepherd, N Y, 2; through Rev Henry Peck, missionary, Gilbertsville, Otsego co, N Y, 3; St Mark's, Clarendon, S C, Mrs D A Richardson, 10; do, Miss. Martha Springs, 5; Trinity chapel, Factoryville, S I, China, 27; St Andrew's ch, Richmond, S I, Africa, 16 04; Zion ch, Newport, R I, 31; do, education Benjamin Watson, Africa, 10; Trinity ch, do, Africa, 20; do, Constantinople, 12; do, Greece, 5; do, China, 5—42; Christ ch, Kent Island, Md, Constantinople, 5; St Clement's ch, New York, 27 42; ladies of Christ ch, Hartford, Ct, China, 25; do, Africa, 20—45; Christ ch, Greenwich, Ct, 8 50; S S, St Stephen's, Portland, Me, education, Africa, 16. Total, $891 21.

J. SMYTH ROGERS, Treasurer,
281 Broadway.

New-York, February 1, 1848.

Bishop Kemper gratefully acknowleeges the receipt of $70 83, from St John's church, Stamford, Ct, of which the Rev Dr A S Todd is rector.

The above sum is to be applied towards the support of missionaries in Wisconsin.

Delafield, Wisconsin, 13th Jan., 1848.

Missionary Committee of the Diocese of New York.—The Treasurer has received since his report of 25th ult., the following contributions, viz:—

From Christ ch, Sag Harbor, Rev R Whittingham, jr, 2; Grace ch, Albany, Rev J A Spooner, 2 30; Church of the Messiah, Glens Falls, Rev J A Spooner, 2; Female Missionary Association of St Paul's chapel, N Y, Mrs Berrian Treasurer, 43 75; St Paul's chapel, N Y, Rev Dr Berrian, 107 36. Total amount, $157 41.

C. N. S. ROWLAND, Treasurer,
55 Water street.

February 1, 1848.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for the "The Fund for Aged and Infirm Clergymen," since his acknowledgement of 18th ult., the following contributions, viz:

From Christ ch, Tarrytown, Rev Dr Creighton, 22 67; St Peter's ch, Albany, Rev Dr Kipp, 46; St Paul's chapel, New York, Rev M P Parks, 72 50; Grace ch, New York, Rev Dr Taylor, 250. Total amount, $391 18.

C N S ROWLAND, Treasurer
of the Convention P E Church, N Y
55 Water Street.

February 1, 1848.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From R, a barrel of rice; by Messrs. Stanford & Swords, from a lady of St Paul's chapel, $2.

LOT JONES, 77 2d Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received, They may be left with Messrs. Stanford and Swords, 139 Broadway; or at 77 2d Avenue.

New York, February 1, 1848.

THE POOR.

Free Church of the Holy Evangelists.—The subscribe gratefully acknowledges the receipt of the following donation for the poor:

By the hands of Messrs Stanford & Swords, from a Friend, $10.

BENJ. EVANS, 172 Broome street.

Further donations are much needed, they are respectfully asked—and will be thankfully received if left either with Messrs. Stanford & Swords, 139 Broadway; or 172 Broome street. February 1, 1848.

THE POOR.

St. Simon's *German Free Church.* The undersigned gratefully acknowledges the receipt of the following donations:

By Messrs Stanford & Swords, from C L S, $20; H L, 5; also a parcel from Mrs Brown.

Further aid is *greatly* needed and earnestly solicited.

Donations of either money or clothing, will be thankfully received, and may be left with Messrs. Stanford & Swords, 139 Brordway, or with

THOMAS COOK, 276 Houston street.

New York, January 22, 1848.

Calendar.

FEBRUARY.

6. Fifth Sunday after the Epiphany.
13. Sixth Sunday after the Epiphany.
20. Septuagesima Sunday, or The Third Sunday before Lent.

REV. DR. JARVIS'S

NEW WORK.—D. APPLETON & CO. have recently published a Reply to Dr. Milner's "End of Controversy," so far as the Churches of the English Communion are concerned. By Samuel Farmar Jarvis, D. D. L.L.D, One volume, 12mo. Price 75 cents.

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February 5, 1848. 1t

EDITED BY THE BISHOP OF OXFORD.

D. APPLETON & CO. have recently published the *Life of Mrs. Godolphin*, by John Evelyn, now first published and edited by Samuel Lord Bishop of Oxford. One volume 12mo. Price 63 cents cloth, 50 cents paper cover.

"A most delightful biography, written by one as eminent for learning as for piety and nobleness, and such an one as alone could tell the story of the lovely graces of the Christian life which budded and bloomed in all their heavenly beauty and fragance in the life of Mrs. Godolphin. We trust, most earnestly, that our young lady readers will make this volume a constant companion, that they will imitate the holiness and purity, and humbleness of mind of this noble servant and handmaid of the blessed Redeemer, and we know that they will have the hopes, and consolations, and unspeakable enjoyments which fell to her lot. Living as she did in a most corrupt age, and during early years exposed to all the debasing influences of a profligate court, she shines forth as a bright star in the midst of surrounding darkness, and adds another proof to the many which we have besides of the transforming power of the grace of God, and its entire sufficiency to ward off the fiercest assaults of the enemy of souls. The Lord Bishop of Oxford—a kindred spirit—has prefixed a brief introduction, expressing the value of the biography, and the excellence of the Church of England, of which Mrs. Godolphin was so bright an ornament."

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By R. M. Abercrombie, Rector of St. Andrew's Church, N. Y. SPALDING & SHEPARD, Publishers,
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Feb. 5th, 1848, 3t$

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EDWARD DUNIGAN, 151 Fulton-st.

Feb. 5th, 1848, 3t$

From the Churchman's Magazine, of 1804.

DIRECTIONS FOR A DEVOUT AND DECENT BEHAVIOR IN THE PUBLIC WORSHIP OF GOD.

It is grievous to consider how many Christians there are (if such as they deserve the name of Christians) who come not to Church at all, or very seldom, to pay that public duty and worship to God, which our religion calls for, and which a regard for the welfare of civil society requires. And even of those who do come, we find too many behaving themselves in such a careless manner, as if the worship of God was either not their business there, or not worth minding. Some *sit* all the time of prayers: or put themselves into such other lazy and irreverent postures, as show sufficiently they have no sense of what they should be doing, nor any awe or reverence of the glorious Being they come to address. Others lay themselves to *sleep*, or trifle away their time in thinking of their worldly affairs. Others gaze and stare about upon the congregation, or keep talking and whispering with their neighbors; and this is especially observable while the *lessons* are reading; as if the Holy Scriptures, though given by *inspiration* of God, were not always to be *heard, marked, learned, and inwardly digested*, that so they may answer the ends for which they were written, and become *profitable for doctrine, for reproof, for correction, for instruction in righteousness*; or in one word, *good to the use of edifying*. 1 Tim. iii. 16. With regard to such cold and careless worshippers, we may apply to the Church what *Jacob* said to *Bethel*; *Surely the Lord is in this place, and they know it not.* They do not consider, that they are in the immediate presence of God, and that by such a behavior they affront Him to His face, while they should be devoutly attending to His word, or praying to Him.

Others there are, who do indeed show some inclination to mind the prayers, and all the rest of the service; but they do it with so much ignorance, distraction, or confusion, as discover that they do not rightly understand the difference between one part of the service and another; or consider, that some are *prayers*, some *praises* and *thanksgivings*, some public *professions* of the Christian faith, and some no more than *instructions, commands*, or *exhortations* to the people. We often find them repeating after the Minister what he alone should speak, and they should only hearken to. Many there are who neglect to join audibly in the responses, which are the part of the worship assigned expressly to the people, by which neglect, the beauty, the order, and the solemnity of the service are destroyed. Now, that such persons may be taught how to order their devotions better, and to worship God, not only with the *spirit*, but with the *understanding* too, the following directions are earnestly recommended to their consideration and practice.

First then, Have a conscientious regard to this advice of Solomon, (to whom God gave a wise and understanding heart) Keep thy foot when thou goest to the House of God; and so look to every step you take in your approach to it, that you come into His more immediate presence with such contemplations, meditations, and reflections in your mind, as will lift up your soul unto Him, under an awful and just sense of His divine majesty and perfections; and with that humble and contrite spirit, which dependent creatures, and miserable sinners ought to have. Remember, that since God is a spirit, your worship of Him must be spiritual and reasonable, sincere and pure. It must flow from a divine and heavenly frame of mind. But yet, as the whole man consists of body and soul together, you must glorify Him in both; (1 Cor. vi. 20.) and, considering their natural union and sympathy, you must take such heed to every gesture and posture of your body, as that they may be such as will best express your humility, reverence and earnestness, and keep up suitable thoughts and affections in your soul. Particularly, you will, I believe, hence think, that a kneeling posture is most proper; being that which nature seems to dictate in solemn adorations and humble confessions, without this express call for it from the inspired Psalmist, (Psal. xcv. 6.) O come, let us worship, and fall down, and kneel before the Lord our maker. But,

Secondly, If you are thus prepared to worship God in spirit and in truth, you will then be sure to go so early to His house, as to be there at the very beginning of the service; since the same obligation lies upon you to attend every part of His public worship as to come to Church at all. For if you miss the beginning of it, you lose the opportunity of confessing your sins, and the comfort of hearing your pardon declared and pronounced thereupon. Beside that, you disturb the congregation to make way for you. Take care, also, not to leave the Church, without great necessity, till after the minister has given the blessing that concludes the whole service; for if you go out before, you will seem to despise the blessing; and if you do so, you cannot expect the grace and peace of God should go along with you.

But, *Thirdly*, Having, as soon as you can, gotten a convenient opportunity after your entrance into the Church, fall down upon your knees in private prayer to God, for the assistance of His spirit in those solemn duties of religion you come to perform. You will behave as in His sight; you will look upon Him as observing what you think, as well as what you say and do; and take care all the while you are at Church, that the inward dispositions of your soul, and the outward demeanor of your body, be such as becometh not only the holiness and worship of His house, but His more immediate presence.

In prayer, you will fix your thoughts wholly upon God, who alone heareth prayer; you will disengage your mind from all worldly concerns; you will keep your eyes from wandering, and your lips from disturbing others in their devotions.

In thanksgiving, imprint upon your heart a just and lively sense of God's goodness and loving-kindness to yourself and to all men; since you will then feel how joyful and pleasant a thing it is to be thankful. Psalm cxlvii. 1.

In hearing God's word, (whether it be read or preached) be not only attentive to it, but inwardly digest it, by applying to your own conscience its general admonitions, reproofs, or exhortations; and by treasuring up in your memory its precepts and examples, its promises and threatnings, for the constant and right ordering of your conversation.

In singing psalms, let your understanding and spirit direct and govern the melody of your voice, that so your heart may be no less filled with grace, than your tongue with joy. And,

Lastly, In receiving the sacrament of the Lord's supper, remember always the exceeding great love of our master and only Saviour in dying for us, and the innumerable benefits which by His precious blood-shedding He hath obtained to us. For you will then at all times draw near to receive it with faith, with a penitent and obedient heart, in love and charity with all mankind, and with a determined resolution to forsake those sins which brought Him even to the death upon the cross; which will likewise engage you to serve Him in true holiness and righteousness all the days of your life.

But beside these general directions for the public worship of God, there are others, which particularly concern a devout and proper use of the book of common prayer, appointed by the Church of England: and which will require your immediate attention to the nature and order of every part in that service.

Now the first thing done by the minister, is to read some sentences out of the Holy Scriptures. Hearken diligently to these; and consider them as spoken by the inspiration or command of God himself at first, and now repeated by His minister, to put you in mind of something which He would have you believe or do. For they are such sentences as not only bring our sins against Him to our remembrance, but also His promises of pardon and forgiveness if we do repent; so that we may worship Him with that reverence and godly fear, which becomes those who are sensible of their own sinfulness and unworthiness to approach His divine majesty; and likewise with that faith and humble confidence which becomes those who believe that upon our repentance He will pardon and accept us, according to His promises.

Then follows a solemn exhortation. Now while this is reading (which is the minister's part alone, and not to be repeated after him by the congregation) take particular notice of every word and expression in it, as contrived on purpose to prepare you for the worship of God, by possessing your minds with a due sense of His special presence, and of the great end of your coming before Him at this time; which will no doubt compose your thoughts for that part of the service which follows next: I mean, an humble confession of your sins.

But here, while you are confessing to God with your mouth, and repeating sentence by sentence after the minister, be sure to do the same in your heart; calling to mind as many as you can of those particular sins which you have been guilty of; either by doing what you ought not to do, or not doing what you ought; so as to be heartily sorry for them, and steadfastly to resolve against them for the time to come; imploring His mercy in the pardon of them, and His grace, that from henceforward you may entirely forsake them, and bring forth the fruits of an unfeigned repentance.

The confession ended, and you continuing upon your knees, the minister stands up, and in the name of God, declares and pronounces pardon and forgiveness to all that truly repent and unfeignedly believe His Holy Gospel. But while the absolution is thus pronouncing, you are to hearken to it with perfect silence, not reading or repeating it along with the minister, as many ignorant or unthinking people do; for it is the minister's duty alone to make this declaration by authority from God; and, in his name, as His ambassador. However, every particular person there present ought humbly and thankfully to apply himself, so far as to be fully persuaded in his own mind, that if his conscience tells him, that after an unfeigned and unshaken belief in Christ, he doth really and heartily repent, he will be discharged and absolved from all the sins he had before committed, as certainly as if God himself had declared it with His own mouth, since his minister has done it in his name, and by his power.

What follows is the Lord's prayer, in which the whole congregation joins; for looking upon ourselves as thus absolved from our sins, through a faith that worketh true repentance; we, as reconciled unto God through His Son, may have such boldness and access to the throne of divine Grace, as by the spirit of adoption, to cry out, *Abba, Father*, (Rom. viii. 16.) in the very form He taught us to pray, saying, Our Father who art in Heaven, &c.

This done, we are to lift up our hearts to God in this petition of His minister for His grace, "O Lord, open thou our lips;" to which the answer is, what it ought to be, from the people, "And our lips shall show forth thy praise." Then immediately standing up, we put ourselves into a posture of giving praise to the one living and true God; the King of kings and Lord of lords. For which purpose the minister first says, "Glory be to the Father," &c. the people, to show their consent, answer, "As it was in the beginning," &c. The minister calling again upon the people, "Praise ye the Lord;" and the people answering, "The Lord's name be praised;" We go on accordingly to praise Him, by saying or singing the ninety-fifth psalm, and then the psalms appointed for the day. After every one of which, (to testify that it is the same divine Being, three persons and one God, in honor of whom these psalms were composed, and made use of in the Jewish Church; and who is still praised and worshipped by them in the Christian Church) we repeat that incomparable hymn, "Glory be to the Father," &c. Now, while you, together with the minister, are repeating these psalms, and this or the other hymns that are used in the different parts of the service, to the honor and glory of God; observe the minister's part as well as your own, and lift up your hearts together with your voices, in acknowledging, magnifying and praising the infinite wisdom, and power, and goodness, and glory of the most high God in all His works, the wonders that He has done, and still does for the children of men, and for yourself among the rest. And in doing this you stand up; not only to signify, but to forward the lifting up of your mind at the same time. For as on the one hand, if our souls be really lifted up to contemplate and praise God, our bodies will naturally rise in that erect posture, which is natural to, and most becometh man; so, on the other hand, this rising up of our bodies helps toward the raising up of our souls too, by putting us in mind of that high and heavenly work we are about; wherein, according to our weak capacities, we join with saints and angels above, in praising God now, as we hope to do hereafter in their blessed company for ever more.

When God's word is reading in either of the chapters, whether of the Old or New Testament, receive it not as the word of men, but, as it is in truth, the word of God, *which effectually worketh in them that believe*, 1 Thess. ii. 13. And therefore hearken to it with the same attention, reverence and faith, as you would have done, if you had stood by Mount Sinai, when God proclaimed the Law, by our Saviour's side, when he published the Gospel. But remember also that you hear in order to practise; and *be ye doers of the word and not hearers only, deceiving your own selves.* James i. 22. Observe in those parts of Scripture that are read to you, what sins Almighty God there warns you against; what duties He there requires you to perform; what doctrines He there teaches you; and be sure that when you go home, you think of them, and live accordingly.

As soon as the first lesson is read, and again after the second, we renew our devout praises to God in certain Hymns appointed for that purpose. And then with one heart and voice we all repeat the Apostle's Creed, or that which is commonly called the Nicene Creed, to signify and declare our assent to, and firm belief of the whole Scriptures, but especially of the Gospel of Christ. Many ignorant people seem to take the Creed to be a Prayer, and repeat it as such, which is a gross mistake. It is not a prayer, but only a solemn acknowledgement and profession of our faith, or what we do believe as Christians. And by repeating it, here, we do in the face of the congregation, profess ourselves to continue in the number of Christ's disciples; and that as we were at first baptized, so we still believe in the name of the Father, Son, and Holy Ghost, one God, blessed for ever. And this also we do standing, to signify our readiness to defend this faith to the utmost of power, against all opposition whatsoever. Be sure, therefore, that you really believe every article as you pronounce it, that you be not found dissemblers in the sight of God; and when you stand up to repeat the Creed, let it be your serious purpose to continue in that good profession, and to stand by it, *and hold it fast without wavering*, (Heb. v. 23.) under all persecutions, if you shall be called at any time to suffer for it.

The next thing we do, is to make known our wants, and present our petitions unto God. But seeing that neither minister nor people can possibly do it aright without the grace and assistance of God himself; the minister first prays for his special presence with the people, saying "the Lord be with you;" and they put up the same petition for the minister, answering him, "And with thy spirit." Upon which they all immediately adore God, and by turns lift up their hearts to him, striving, as it were, to outvie each other in prevailing with the Almighty to pour down His blessings upon us. Then, in an humble and solemn manner we join together in petitioning the divine Majesty for His grace and favor, His defence and protection, His mercy and blessings, for ourselves, for all in civil authority, for the Church, and for all mankind. This we ordinarily do in the Collects appointed for that purpose; but upon Wednesday, Friday, and the Lord's day morning, we do it in the Litany; and in such a Litany as comprehends all and everything that we need to desire of Almighty God, either for ourselves or others. While these prayers are reading, we ought devoutly to continue upon our knees? not sitting, nor in any other slothful posture as too many profanely and irreverently do. See, therefore, that as you come to pray to God, you do it in that awful, lowly, and solemn manner, which becomes creatures, when you speak to your great and Almighty Creator. And although you ought not to repeat the prayers aloud, to the disturbance of other people, yet you must repeat them in your hearts; your minds accompanying the minister from one prayer to another, and from one part of each prayer to the other, all along with affections suitable to the matter sounding in your ears; humbly adoring and praising God, according to the names, properties, and works which were attributed to Him at the beginning of each prayer; earnestly desiring the good things which were asked of Him in the body of it for yourselves or others; and steadfastly believing in the merits and intercession of Jesus Christ for your obtaining of them, when He is named, as He is at the end of every prayer, except that of *St. Chrysostom*, because that is directed immediately to Christ Himself. At the conclusion of every collect also, you are to testify your sincere joining in it; and your earnest desire of a share in the blessings prayed for, by a solemn Amen, which signifies, *So be it*; or, *Thus I heartily pray God that it may be*. But in the Litany, the like assent is signified by the answers which the people are directed to make in their proper places; as, "Good Lord, deliver us;" that is, from all those sins, or other evils, which the minister has just before mentioned. "We beseech thee to hear us, Good Lord;" that is, to grant those blessings which the minister has just recommended to our desires. By these we do expressly, and more at large, make the several petitions recited before by the minister, our own petitions and requests to God.

And having thus in the Collects or Litany prayed for all necessary blessings for ourselves and others, it is but fit we should praise Him also for those mercies we have already received; and give thanks, not only in behalf of ourselves, but according to the Apostle's direction for all mankind; which we do, toward the end of the service, in the general thanksgiving. Here, if we have any special or particular mercy to bless God for, on our own account, let us gratefully remember it, and secretly in our own hearts return our praises for it, when we come to that passage, "Thy goodness, and loving-kindness, to us and to all men." But let us stir up ourselves to the utmost fervency that is possible, when we praise Him for His "inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory." For as these are the greatest blessings He could bestow upon us, the thankful acknowledgement of them is one of the chief ends of our coming together thus in Christian assemblies. And let us not only heartily pray, but sincerely resolve and endeavor to show our sense of these, as of all God's other mercies, by our holy and obedient lives.

After this general thanksgiving, we have the prayer of St. Chrysostom; and then the minister alone concludes with "The Grace of our Lord Jesus Christ," &c. In which prayer is comprehended all we have desired, or can desire, to make us completely happy, both now and for ever. And with this our common daily service ends.

But upon Sundays and Holidays, we proceed to the *Communion Service*; to that part of it at least which our Church enjoins to be used on such days, though there be no actual communion. Now in the prayers here, the same temper and devotion are to govern us, as in those before put up; the same reverence and attention, when the Epistles and Gospels are read, as when the other Scriptures, (the first and second lessons) are. But what is most particular in this service is, the Ten Commandments are solemnly read by the minister; and to express the greater authority, as pronouncing them in the name of God, he does it standing. The congregation in the mean time is to continue kneeling; not that the Commandments are a prayer, (as some weak people fancy them to be; nor are they to be repeated after the minister, as many ignorant do) but because it is with a peculiar reverence that we ought to hear this awful declaration and Summary of God's Will, and of our duty, in the very words of God Himself, and because that at the end of each Commandment, our Church has piously directed us to beg the mercy of God, in pardoning what we have been guilty of against the rule of that Commandment, and His grace to keep it better for the future, in these words, "Lord have mercy upon us, and incline our hearts to keep this Law;" which being a prayer, ought to be humbly offered upon our knees. Be very serious therefore when the Commandments are read; and think, as the Minister goes along in every one of them, whether you have not offended God, by Thought, Word or Deed, in something contrary to that Commandment, (for "in many things we all offend," as the Apostle tells us, James iii. 2.) And accordingly, when audibly you join with the rest of the congregation in that short prayer which follows each, beg pardon of God with a deep and true repentance; and whether your conscience accuse you or not, be serious and in earnest, when you beg of God to *incline your heart to keep* that article of His law, and to write the whole upon it more effectually.

Whenever there is a Sermon delivered, you should hear it with meekness and reverence, earnestly begging God, that you may both perceive and know what things to do, and also may have grace and power faithfully to fulfil the same.

This part of the service concludes with a blessing, (to be pronounced by the Minister alone, and not to be repeated after him) which is in these words, "The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen."

After the blessing, it may be fit to continue still for some time upon your knees, humbly beseeching Almighty God to pardon what He has seen amiss in you since you came into His presence: and graciously to hear the prayers, and to accept of the praises which you have now offered to Him, through Jesus Christ our only Mediator and Advocate.

ENGLISH JUVENILES.

RECEIVED, and for sale at the Depository of the General Protestant Episcopal Sunday School Union, 20 John Street, 2d floor, the following:—

Four-penny Books, 18mo., Series 1, 2, and 3. Each Series containing 8 books in separate packages, at 50 cts. per package.

Three-penny Books, 18mo, one series, containing 8 books, at 40 cts.

Children's Books, 32mo, series 1, and 3, each series containing 12 books in packages, at 37 1-2 cts a package.

Half-penny Books, 32mo, series 1, and 2, each containing 24 books in packages, at 25 cts a package.

In all, 104 varieties, from the prices of which a discount will be made when ordered in considerable quantities.

November 13th

D. LYON, Sexton of Trinity Church, and General Furnishing Undertaker, No. 44 Greenwich street, one door from Morris street—all orders left at his residence, at any hour, day or night, will be punctually attended to, No. 44 Greenwich street.

January 15—3m$

☞ At reduced prices for Cash only.☜

Published and for sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John-street, New York:

BOOKS OF INSTRUCTION

Union Primer,	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1,	"	1 25
" " No. 2,	"	1 50
" " No. 3,	"	1 75
" " No. 4,	"	3 50
Questions on the Sunday School Books,	"	4 00
Catechism No. 1, (Scripture Catechism,)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 00
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers,	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,	"	4 00
Beaven's Help to Catechizing,	"	6 00
Lloyd's Catechism on the Evidences of the Bible,	"	2 50
Church Catechism,	"	1 00
First Truths,	"	2 00
Duty to God,	"	50
Church Primer,	"	1 25
Sunday School Liturgy, and Psalms and Hymns, stiff covers,	"	6 50
Manual of Short Prayers for Children,	"	1 00
Harmony of the Creeds,	"	2 00
Questions on the Book of Common Prayer,	"	2 50
Collects from the Prayer Book,	"	1 00
Questions on the Collects, stiff covers,	"	6 00
Catechism on the Collects,	"	20 00
Epistles and Gospels from the Prayer Book,	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible,	"	2 00
Easy Questions for a Little Child, with answers in the words of Scripture,	"	2 00
The History of our Blessed Lord, in Easy Verse,	"	6 00
Bible Companion, vol. 1, Old Testament,	"	18 00
" " vol. 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.,	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

NEW BOOKS OF INSTRUCTION.

THE CHURCH CATECHISM SIMPLIFIED, *by Questions and Answers*, $3 00.

SCRIPTURE READING LESSONS *for Young children*, $6

☞ A discount of 10 per cent. from the above prices is allowed to Sunday Schools, auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

CHEAP LIBRARY. *One Hundred Volumes* bound, with muslin backs, and containing 158 books, put up by direction of the Executive Committee, for TEN DOLLARS This is believed to be the cheapest Library in the country.

THE LIBRARY to this date, in 167 vols., of various prices. Total, $24,44 nett.

THE CHILDREN'S MAGAZINE, bound in 36 vols., of 144 pages each. Price for the set, $6,48 nett.

THE JUVENILE LIBRARY, 6 vols., 32 mo. Price for the set, 87 cents nett.

BEAUTIFUL BOOKS FOR GIFTS.

In quarto form, upon superfine paper.

THE SHADOW OF THE CROSS. An Allegory By the Rev. Wm. Adams. With elegant illustrations. Muslin, gilt, 62 1-2 cents; fancy paper covers, 25 cents.

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SACRED ALLEGORIES. The Shadow of the Cross and The Distant Hills, in 1 vol. Muslin, gilt, $1.

THE DARK RIVER. An Allegory. By the Rev. Edward Munro. With 4 elegant illustrations. Muslin 62 1-2 cents.

THE HISTORY OF OUR BLESSED LORD. In Easy Verse. With beautiful lithographic illustrations, &c. Muslin 50 cents; fancy paper covers, 31 cents.

THE CASTLE ON THE ROCK. With a fine wood engraving. Muslin, 25 cents, fancy paper covers, 12 1-2 cents.

FIDELIS, THE SOLDIER OF THE PRINCE OF PEACE. An Allegory. With a fine engraving. Fancy paper, 8 cents.

NEW LIBRARY BOOKS.

LUKE SHARP. A Tale of Modern Education,	half morocco,	34 cents
THE DARK RIVER,	" " " "	30 "
THE FALL OF CRŒSUS	" " " "	31 "
THE CRIPPLE OF THE RAILROAD,	"	15 "
THOMAS KENMIR.	" " "	12
GOTTFRIED, or THE ISLAND HERMITAGE,		23 "
THE CASTLE OF FALKENBOURG,	"	15 "
HISTORY OF CHARLES JONES,	" "	10 "
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PERIODICAL.

The CHILDREN'S MAGAZINE, *monthly publication*, 24 pages, 18mo—single, 25 cents per annum, and fifty copies for $10—payable always in advance.

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DANIEL DANA, Jr., Agent,

may 16 Church Depository, 20 John street.

EDUCATION.

MRS. C. A. STEWART having taken a residence in East Chester, sixteen miles from New York, purposes on the 1st of May next to receive into her family, consisting only of herself and husband, a small number of girls under 12 years of age. The number is limited to six She will devote herself entirely to her pupils in all that regards their instruction, their health, morals and manners. The situation is a most pleasant and eligible one, and within five minutes walk of the church of which the Rev. Mr. Duncan is Rector.

The course of instruction will include Reading, Writing, Arithmetic, Geography, Grammar, Rhetoric, Composition, History, Natural and Moral Philosophy, Astronomy, the French Language, and Plain and Ornamental Needle Work.

Terms for the above course, with Boarding, Washing, care of clothes and stationary, $250 per annum.

Extra Branches—Drawing, per quarter, $

For Music, and any other branches of study which the parents may desire, the charges will be regulated by the Masters employed.

Mrs. Stewart's education and experience have been such as to qualify her [she thinks] for the duties she wishes to assume.

She refers to—

The Rt. Rev. Bishop DeLancey.

The Rev. Dr. Coit, New Rochelle.

The Rev Dr. Wainwright, New York.

The Rev. Dr. Henry, do.

The Rev. L. Carter, do.

The Rev. E. M Johnson, Brooklyn, N. Y.

☞ Communications may be addressed to Mrs. Stewart at her present residence in Gold street, Brooklyn, L. I., between Willoughby and Fulton streets.

December 4.

A TUTOR.

A YOUNG Irishman, single, and a Protestant, desirous of employment as private Tutor, or as an assistant in a Classical or English Public School, may be addressed, through the Post Office, "A. A. Box No. 2136" He has been a student of Trinity College, Dublin. Is willing to go to any part of the country.

January 22, 1848. 2t$

CHURCH OR TOWN CLOCKS.

RANSOM SMITH, 7 1-2 Bowery, New York, manufactures a beautiful and substantial article of Steeple Clock—with jewelled (agate) Escapement, steel Pinions and Retaining Power—warranted, when well put up, not to vary half a minute in a month, which he will sell as cheap as the same quality of clock can be purchased in the world. Also an elegant and superior circular Timepiece, for the inside of churches, banks, offices, stores, &c. &c.

He will also furnish church bells as cheap and as good as can be obtained elsewhere.

Individuals and committees are invited to call and see.

August 28—6m$

ORGAN MANUFACTORY.

GEORGE JARDINE

Removed to 548 Pearl street, near to and opposite the City Hospital, Broadway, New York.

HAVING, since the destruction by fire of his former Manufactory, secured a large and valuable stock of the best and old seasoned wood, and built every convenience for erecting organs of the largest class, he will be enabled to sustain his long established reputation, and he respectfully solicits extended patronage.

Church, Parlor, and Church Finger and Barrel Organs constantly for sale. August 21.

CHURCH TRIMMINGS.

THE subscribers keep constantly on hand an assortment of Pulpit Trimmings, consisting of Satin and Worsted Damasks, Silk Velvets, and Plusors, with an assortment of Silk Tassells, Fringes, Gimps, and every other article required for Pulpit Trimmings.

Also furnished to order Pew Cushions, either in Hair or Moss. Pews stuffed and lined.

CHARLES McAULEY & CO.,

Upholsterers, 116 Hudson street.

February 27—yly

BOOKBINDING.

THE Subscriber respectfully informs the public that he continues to carry on the above business in all its branches. All orders punctually attended to

Beference is made to the following gentlemen—Messrs. Stanford & Swords, at whose store orders may be left, Rev. Drs. Seabury, Anthon, Taylor, Higbee, and Smith, J. M. Wainwright, W. A. Muhlenberg, John S. Rogers, Esq, 106 Fulton.

September 5—yly. WILLIAM ASHKETTLE.

THE MUTUAL BENEFIT LIFE INSURANCE COMPANY—Office No. 11 Wall street—This Institution is distinguished by the following peculiarities:

1st. When the premium is over $50 annually, one fourth may be paid in cash, and three fourths in a secured note of 12 months, bearing six per cent. interest, or it may be paid half yearly, quarterly or monthly,

2d. Parties taking life policies and paying 50 per cent. of premium in cash, and those taking policies for shorter periods and paying 60 per cent. in cash, may give their individual notes for the balance, if satisfactory to the officers. There is an annual dividend of profits to the insured.

The business of the Company has been unparalleled during the time of its existence. To the 1st of August, 1847, (27 months,) 4160 policies had been issued, and after paying all losses and expenses, there remained a nett capital of over $350,000. Statements of the business, and all other papers of the Company, may be had by applying at the office of the Company, No. 11 Wall street, New York

DIRECTORS.

Seth Low,
Henry McFarlan,
John A. Underwood,
Robt. L. Patterson,
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JOS. L. LORD, Agent.
JAMES STEWART, M. D., Medical Examiner, at the office daily from 2 to 3 o'clock
VALENTINE MOTT, M.D.
JER. VAN RENSSELAER, M. D.,
Medical Board of Consultation.

December 4—tf

DECEMBER REPORT—The Mutual Benefit Life Insurance Company, (No. 11 Wall street,) issued *one hundred and sixty* new policies during the month of December, 1847, viz:

To Merchants and Traders,	62	To Physicians,	5
" Manufacturers,	13	" Clerks,	19
" Mechanics,	15	" Clergymen,	5
" Sea Captains, Mariners,	9	" Teachers,	3
" Auctioneer,	1	" Farmers,	2
" Lawyers,	2	" Banker,	1
" Ladies,	12	" Editors,	1
" Artists,	4	" Other Occupations,	6

New Policies issued in November, 1847, 160.

ROBERT L. PATTERSON, President.
BENJ C MILLER, Secretary.
JOS. L. LORD, Agent.
JAMES STEWART, M.D., Medical Examiner—at the office daily, from 2 to 3 o'clock.

January 8—1m

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE CO. on the 1st day of January, 1848.

(Office No. 11 Wall street.)

Policies in force on the 1st of January, 1847,		2,722
Policies canceled and expired during the year,		293—2,429
Policies issued during the year 1847,		1,847
Policies cancelled and expired,		119—1,728
Total Policies in force 1st January, 1848		4,157
Balance as per statement, January 1, 1847,		$198,724 51
Net Premiums received during the year,	$297,322 65	
Interest received during the year,	11,601 06	
Total net receipts in 1847,	$308,923 71	
Losses* paid during the year,	$51,105 00	
Expenses " "	12,228 40—63,333 40—	245,590 31
Net proceeds,		$444,314 82

* Additional losses amounting to $19,000, unpaid on the 1st of January, awaiting proofs of death—part of that amount has since been paid.

ASSETS.

Cash on hand	$ 8,951 41	
U. States 6 per ct. Bonds, 1856 & 1862,	20,000 00	
Newark City Bonds,	2,700 00	
Brooklyn City Bonds,	15,000 00	
Bonds and mortgages on property worth double the amount loaned,	55,161 50	
Real estate in Newark (building erecting for use of Company,)	6,941 50-	108,723 45
Premium notes drawing 6 per cent. interest.		309,945 4
Loans on Scrip of the Company		160 38
Premium notes and cash in hands of Agents, and in course of transmission,		25,48
Total assets,		$444,314 82

Upon 2,429 Policies now in force issued prior to January, 1847, the Directors have declared a dividend of 35 per cent., being the profits of the second year's business, (1846.)

Amount of Premiums		$207,549 98
Losses paid during the year 1846,		33,648 00
Expenses " " "		14,788 80

RESERVED FUND.

Losses which might have been expected during the year according to tables,	$99,000 00	
Losses paid as above,	33,648 00	
Total,	$65,852 00	
Reinsurance of 2,429 persons 1 year older,	8,756 00—	74,108 00
Dividends of profits 35 per cent.		74,642 40
Reserved Fund on the 1st January, 1847,		$20,252 63
" " as per statement, " 1848,		74,108 00
Total of Reserved Fund 1st January, 1848,		$94,360 63

ROBERT L. PATTERSON, President.
BENJ. C. MILLER, Secretary.
JOSEPH L. LORD, Agent
JAMES STEWART, M.D., Medical Examiner.
Valentine Mott, M.D. } Medical Board of Consultation.
Jer. Van Rensselaer, M.D. }

January 29—4t

U. S. SCHOOL AGENCY,

Clinton Hall, No. 5 Beekman street, New York.

ESTABLISHED for the accommodation of Schools, Academies, Colleges, &c. First class teachers in every department who want employment, and all who wish to employ teachers, are respectfully invited to patronize the Agency. Letters of application should be brief, and give full particulars as to qualifications, terms, &c.

All orders for School Agency, and for Books, and school apparatus, will be executed on the lowest terms.

N. B. The Teacher's Advocate $1 in advance.

All letters must be post-paid

Nov. 20—tf E. H. WILCOX, Proprietor.

CHURCH SCHOOL FOR YOUNG LADIES,

UNDER THE SUPERVISION OF THE PASTOR OF THE CHURCH OF THE HOLY COMMUNION.

Miss AYRES, Principal.

No. 54 West Twenty-first street, New York.

THE Fall Term of this Institution will commence on the 15th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John street.

REFERENCES.

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq, Hamilton Wilkes, Esq. July 17—tf

ORGANS—HENRY ERBEN, 172 Centre street, offers for sale the following Organs:

One Gothic Organ of twelve stops, and one octave of pedal pipes; dimensions of case, 16 feet high, 19 feet 6 inches front, and 6 feet 5 inches deep.

Three Gothic Swell Organs of eight stops; dimensions of case, 9 feet, two and a half inches high, 6 feet 4 inches wide, and 4 feet deep.

Two Grecians of 8 stops, 19 feet high, 6 feet 6 inches wide, and 3 feet 5 inches deep.

Two Gothic Organs of 4 stops, 8 feet high, 5 feet 4 inches wide, 2 feet 6 inches deep.

A variety of Parlor Organs.

One second-hand Church Organ.

November 3—yly

BANVARD'S

MAMMOTH PANORAMA OF THE

MISSISSIPPI RIVER!

Painted on Three Miles of Canvas!

Exhibiting a view of country 1200 miles in length, extending from the mouth of the Mississippi River to the city of New Orleans, and reaching over ten degrees of latitude. BEING THE LARGEST PAINTING IN THE WORLD!

Open every evening (Sundays excepted) at the NEW PANORAMA BUILDING in Broadway, adjoining Niblo's Garden

Admission 50 cents; children half price.

The Panorama will commence moving at 7 o'clock precisely.

Afternoon Exhibitions on Wednesdays and Saturdays, at 3 o'clock. Seats secured from 10 till 12 o'clock, A.M

December 18—yl

THE YOUNG CHURCHMAN'S MISCELLANY. A Journal for the Young, containing religious and instructive matter, and illustrated with choice Engravings. Small 8vo., 42 pp. Edited by Rev. J. A. Spencer, A. M., author of "The Christian Instructed in the ways of the Gospel and the Church." Published regularly on the first of every month, at 191 Broadway. Price $1 50 per annum. July 11—yl.

CHURCH CUSHIONS, PULPIT FURNITURE, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making Furniture for, and Trimmings of, Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,

Aug. 3—y 440 Broadway.

ST. MARY'S HALL,

For the Education of Young Ladies,

White Plains, N. Y.

THIS Institution has been opened by Miss M. H. Fales, late of Massachusetts.

She has secured the mansion and spacious grounds lately occupied by Mr. Searles, a residence in which are happily united convenience, elegance and seclusion.

The course of instruction will include every branch, solid and ornamental, which pertains to an accomplished female education. Miss Fales will be desirous to advance the ladies committed to her instruction, not only in the sciences and arts which may engage their attention, but to render them lovely, intelligent, and useful in their various important relations. To surround her pupils with the happiest and best influences of an intelligent and affectionate home, and to make their own affections and sense of happiness the agents of their mental and moral culture, by connecting their enjoyment and instruction, are the means by which she hopes to promote their interests.

Miss Fales has been many years a teacher, and her professional success elsewhere, authorizes the assurance that she shall give satisfaction to parents who may patronize her. None but experienced teachers will be employed as her assistants

It will be a family school, and the number of pupils limited.

SESSION.

The Hall will be in session from November 1st to March 31st, and from May 1st to September 30; the vacations including the months of April and October. Pupils may enter at any time, and will be required to pay only from the time of entering.

EXPENSES.

For Board and Tuition in all the English Branches, Ancient Languages, and French, per annum, *payable semi annually in advance*, $200.

A French Governess will reside in the family. Other Modern Languages, Music, &c. &c., at moderate charges.

Boarders provide silver spoons and forks, towels and napkins. They are charged for the use of bedsteads, mattresses, &c., at the rate of $1,50 per quarter. The charge for washing is $4 per quarter.

Miss Fales refers to the following gentlemen:

White Plains.—Rev. R. W. Harris, M. Mitchell, Esq., L. Roe, M. D., J. Swinburne, Esq.

New York—Rev. J. F. Schroeder, D. D., Rev. G. T. Bedell, Rev. W. R. Williams, D. D., Rev. H. P. Tappan, D. D., Rev. G. B. Cheever, D. D., Professor A. Mills.

Brooklyn, N. Y.—Rev. B. C. Cutler, D. D., G. W. Bleeker, Esq.

Providence, R. I.—Hon. Tristam Burges, G. L Dwight, Esq

Boston.—Rev. Alexander Vinton, D. D., Rev. E. M. P. Wells. George Haywood, M. D., Hon. Marcus Morton, Hon. S. S. Wilde.

Charlestown, Mass.—Col. S. E. Watson, U. S. A, Capt. Wilson, U. S. N.

Brookline, Mass.—E. Littell, Esq., Editor of "The Living Age."

Westchester, Pa.—Hon. Judge Bell, Rev. J. B. Clemson, Wm. Darlington, M. D.

Louisville, Ky.—Rt. Rev. Bishop Smith.

October 9.

THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK,

No. 56 Wall street.

Nett amount of accumulated premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

THIS Company is organized on the purely mutual principle, and its business is restricted by the charter to the insurance of lives, and granting annuities and endowments, and now ranks among the strongest and safest institutions in this country. The whole of the profits inure to the benefit of the policy holders. An extensive and prosperous business promises large dividends on the first division of profits on the 1st February, 1848, and persons now insuring will share in these profits if they survive that period.

The premiums are paid annually, semi-annually, or quarterly, if desired, and are as low as any America Company, and lower than the English, with a participation in the profits. Policy holders are secured by investments in bond and mortgages on real estate in the city of New York and Brooklyn, worth double the amount loaned thereon, and in stocks of the State and city of New York, and of the United States.

The transactions of this Company are on the cash principle; consequently the survivors of parties insuring with it will not be subjected to the heavy drawback of accumulated premium notes, reducing the benefit of the assurance to a small pittance.

Persons may effect insurance on their own lives and the lives of others. A married woman can insure the life of her husband, which will inure to her sole use and that of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company 56 Wall street, or of any of its agents.

TRUSTEES

Morris Robinson,
William J. Hyslop,
R. H. McCurdy,
Frederick S. Winston,
C. W. Faber,
Mortimer Livingston,
Theodore Sedgwick,
Stacy B. Collins,
John H. Swift,
Jos. B. Collins,
James S. Wadsworth
Henry W. Hubbell,
Gouverneur M. Wilkins,
John V. L. Pruyn,
Frederick Whittlesey,
Charles Ely,
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Walter Joy,
Alfred Pell,
David C Colden,
John C. Thatcher,
Rufus L. Lord,
William Betts,
Joseph Blunt,
Isaac G Pearson,
William Barnewall,
William Moore,
Zebedee Cook,
Jonathan Miller,
Fitz Green Halleck,
Robert Schuyler
Amos S. Perry.
Joseph Tuckerman,
Gidnon Hawley,
Wm. J. Bunker,
One vacancy.

MORRIS ROBINSON, President.
SAMUEL HANNAY, Secretary
MINTURN POST, M.D., Physician to the Com'y.
JOS. BLUNT, Solicitor. 504 Broadway

May 22—tf

SCHOOL FOR BOYS AND YOUNG GENTLEMEN.

REV. SETH DAVIS, A. M.—*Principal.*

A Classical and English School has been opened in the city of Buffalo, by the subscriber, and is kept at present in a room easy of access, over the store of Messrs. Allen & Carpenter, No. 150 Main street.

The design of this Institution is to prepare Pupils for College, and also to give to those who do not purpose to go through a course of studies at College, a thorough Academic education. All the branches of education usually taught in Academies and High Schools, will be taught in this School.

No exertions shall be wanting on the part of the Principal, with respect to discipline and instruction, to render the Institution such as will commend itself to the favor and support of those who may become its patrons.

The members of this school will be regarded as a Christian family, in which particular attention will be given to the religious culture of each pupil. The discipline will be parental, and a portion of the services of the Episcopal Church, so admirably calculated to interest youth, will form a part of the daily exercises. The services will be responsive, but short, so as to interest and not weary the pupils.

TERMS OF TUITION:

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August 28—eaw

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